

THE  
RULE for Finding *Easter*  
In the BOOK of  
**Common-Prayer,**

Explain'd and Vindicated against the Exceptions of the late Learned Dr. Wallis; and the Misrepresentations of Mr. Baxter, Mr. Calamy, and other Dissenters

Wherein Directions are given for Finding the Ecclesiastical New and Full Moon; the Dominical Letter, &c. Together with a Table of the Lunar and Solar Cycles, Golden Number, and Dominical Letters for 532 Years: Shewing, that the Full Moon is the Fourteenth Day inclusive from the New Moon. And a PREFACE, giving an Historical Account of the said Rule, and the several Objections made against it.

*Together with*

An APPENDIX,  
Shewing the  
**True TIME of Keeping**  
**St. Matthias's Day in Leap-Years.**

Wherein are inserted A.B. Sancroft's Order.  
And Dr. Wallis's LETTER to Bishop Fell  
concerning the same. A.D. 1684.

LONDON: Printed by J. Martin in Barrengate.  
Close near Westm'smithfield, by J. Johnson, J. Wyat, R.  
Knaplock, J. Bowring, H. Chapman, and J. Holland  
in St. Paul's Churchyard, and by J. and T. Baker  
in Ludgate-street.

1700. Whitsunday 6

Я иллюстрировано  
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# СОВЕТ-ПАЛАЧ

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Совет-Палач — это один из старейших и наиболее известных символов в России. Он изображается в виде птицы с крыльями, опущенными вниз, и с когтями, направленными вперед, сидящей на камне. Надпись «СОВЕТ-ПАЛАЧ»

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THE

# Rule for finding *Easter*

In the **BOOK** of

# Common-Prayer,

Explain'd and Vindicated.

Lately publish'd by the same Author,

i. THE True Time of keeping St. Matthias's Day in Leap-Years. Shewing, that it is to be kept on the 24th, and not on the 25th of February, as some Almanacks place it. Wherein are inserted, I. Dr. Wallis's Letter to Bishop Fell on this Subject, A. D. 1684. printed from his Original Manuscr:nt. II. Archbishop Sancroft's Order, sent to the Clergy of his Province, on this Point, A. D. 1684. III. Collections out of Accounts of Time shewing the ancient Usage of celebrating this Festival, and the Manner of Intercalating in Bissextile or Leap-Years, [intended as an Appendix to the Rule for finding EASTER, &c.] Price 6 d.

2. The Rule for finding EASTER, &c. Explai'd.

3. The true Time of keeping St. Matthias's Day in Leap-Years.

Being Abdicgments of the larger Treatises, and fitted to be bound with Common-Prayers. Price a Half-penny each, or 3 s. per 100.

4. The Lawfulness and Right Manner of keeping Christmas.

5. The Duty and Manner of Propagating the Gospel. Shewn in a Sermon preach'd at the Parish Church of St. Martin Outwich, and Poplar-Chapel, on May 27. 1711. Being Trinity-Sunday. On the reading the Queen's and Bishop of London's Letters, requiring a Collection to be made the Week following in the several Parishes within the Bills of Mortality, for the Use of the Society for Propagating the Gospel in Foreign Parts. Price 3 d.

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Fifteenth Day inclusive from the New Moon.

And a PREFACE, giving an Historical  
Account of the said Rule, and the  
several Objections made against it.

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LONDON:  
Printed for J. Downing in Bartholomew-Close near  
West-Smithfield, J. Knapton, J. Wyatt, H. Clements,  
and J. Holland, in St. Paul's Church-Yard;  
J. Bowyer in Ludgate-Street; D. Brown without  
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Because in the following Preface and Conference there is very seldom Mention made of the Editions of the Books there refer'd to, and in many places References to the Authors Names only; I have thought it proper to subjoin the following Catalogue.

- A**uctores Latinæ Linguae cum Notis Dion Gorham  
fredi, 4to 1585.  
Ambrosii Divi Opera, 2 Vol. Paris. Fol. 1686.  
Baxter's Nonconformists Plea for Peace, 8vo. 1679.  
— Defence of the Nonconformists Plea for  
Peace, 8vo. 1680.  
— English Nonconformity as under K. Charles II.  
& K. James II. truly Stated & Argued, 4to. 1689.  
— Narrative of his Life and Times, Fol. 1696.  
— The Abridgment of it, see Calamy,  
Beda Opera, Col. Agrip. 2 Vol. Fol. 1612.  
Beveridge's Institutiones Chronologicæ, 4to. 1705.  
— Abridgment of it, v. Introductio ad Chro-  
nologiam.  
Bingham's French Churches Apology for the Church  
of England, &c. 8vo. 1706.  
Blondel's Histoire du Calendrier Romain, Amst. 8vo.  
1710.  
Booker's Tractatus Paschalis, 8vo. 1664.  
Bosco, Vide *Sacro Bosco*.  
Bucherii Comment. in Victorii Canonem Pascha-  
lem, Antw. Fol. 1633.  
The Reformed Calendar, or an Essay towards al-  
tering our Julian Calendar to a nearer Conformity  
with Truth, &c. 8vo. 1701.

## An INDEX.

- Clavis Calendaria*, or the Liturgy Calendar of the Church of England explain'd, 8vo. 1700.  
*Introductio ad Chronogiam*, Oxon. 8vo. 1704.  
*Calamy's Abridgment of Baxter's Narrative of his Life and Times*, 8vo. 1700.  
— Defence of Moderate Nonconformity, Part 2, and 3, 8vo. 1704-5.  
*Clavii Opera*, Fol. 1612.  
*The Clergyman's Vade Mecum*, 3d Edit. 8vo. 1709.  
*Collier's Historical and Geographical Dictionary*, 2 Vol. Fol. 1700.  
*Dupin's Ecclesiastical History*.  
*Durel's Vindiciae Ecclesiæ Anglicanæ*, 4to. 1669.  
*Eusebii Historia Ecclesiastica & Vita Constantini*, Paris, Fol. 1659.  
**EASTER**. Vid. Booker, Gadbury, Letter, Pell, Rule, Wright,  
*Falkner's Libertas Ecclesiastica*, 8vo.  
*Festæ Anglo-Romanae*, or the Feasts of the English & Roman Church with their Fasts & Vigils, 120. 1678.  
*Fullwood's Grand Case*, 120. 1663.  
*Gadbury's Festum Festorum*, &c. 8vo. 1687.  
*Hoadly's Reasonableness of Conformity to the Church of England*, Part 1. 2d Edit. 8vo. 1703.  
— Defence of the Reasonableness of Conformity, 8vo. 1705.  
*Holder's Discourse concerning Time*, 2 Edit. 120. 1701.  
*Hooper's Discourse of Lent*, 8vo. 1695.  
*Hopton's Concordancy of Years*, 8vo. 1615.  
*Jackson*, Vid. Letter.  
*Isidori Hispanensis Origines ap. Auctores Lingue Latinae*.  
*The Julian and Gregorian Year*, &c. 4to. 1700.  
*Kalendarium Gregorianum perpetuum*, Paris. 120. 1583.  
**A Letter from Dr. Wallis to Bishop Fell**, Vid. *The true Time of keeping St. Matthias's Day in Leap-Years.*

To

- To Sir John Blencow, [Vid. *The Philosophical Transactions of the Royal Society*, Vol. 23. N. 240. for March 1698.]
- From Rich. Thornton, Esq; to the Secretary of the Royal Society on his reading Dr. Wallis's Letter to Sir John Blencow ; [Vid. *The Philosophical Transactions* for March 1705. Vol. 24. p. 1902.]
- From Mr. John Jackman to the Secretary, &c. giving an Explanation of the Rule for finding EASTER ; [Vid. *The Philosophical Transactions* of October 1705. Vol. 24. N. 303.]
- To Mr. John Ollyffe touching the Declaration of Assent and Consent, 8vo. 1703.
- Lowthorp's Abridgment of the Philosophical Transactions. 3 Vol. 4to. 1705.
- Luyt's Institutio Astronomica, Trajeti, 4to. 1689.
- The true Time of keeping St. Matthias's Day in Leap-Years, 8vo. 1712.
- Newton's Cosmographia, 8vo. 1679.
- Nichols's Comment on the Book of Common-Prayer, Fol. 1709.
- Ollyffe's Defence of Ministerial Conformity to the Church of England, 8vo. 1702.
- Second Defence of Ministerial Conformity to the Church of England, 8vo. 1703.
- The Peaceable Design, being a modest Account of the Nonconformists Meetings, &c. 12o. 1675.
- Pell's EASTER not mis-tim'd, 4to. 1664.
- Petavii Opus de Doctrina Temporum, 3 Vol. Paris, Fol. 1700.
- Rationarium Temporum, Franeker, 12o. 1700.
- Philosophical Transactions of the Royal Society ; Vid. Jackman, Thornton, Wallis.
- The Rule for finding EASTER, &c. Explain'd and Vindicated ; wherein is shew'd the Rubrick's Agreement with the Council of Nice, and that Dr. Wallis's Exceptions are groundless and false, 8vo. 1709.

Sacro-

## An INDEX, &amp;c.

- Sacrobosco Computus Ecclesiasticus at the End of his Sphera emendata, cum notis Francisci Junctini, & Eliae Vineti Santonis, Antw. 120. 1573.*
- Scaliger de Emendatione Temporum.*  
— *Elenchus Calendarii Gregoriani.*
- Sherlock's Discourse of Church Unity, 8vo. 1681.*
- Socratis Historia Ecclesiastica, Paris, Fol. 1659.*
- Soxomen Historia Ecclesiastica, Paris, Fol. 1659:*
- Spanhemii Introductio ad Chronologiam & Hist. Sacr. 4to. 1694.*
- Suicri Thesaurus Ecclesiasticus, 2 Vol. Basil, Fol. 1684.*
- Theodoreti Historia Ecclesiastica, Paris, Fol. 1659.*
- Thornton, Vid. Letter.*
- Wallis's Letter to Sir John Blencow, Vid. Letter.*
- *Discourse of the Christian Sabbath, in 2 Parts, 4to. 1693-4.*
- Wheatly's Church of England Man's Companion, &c. 8vo. 1710.*
- Wright's Postscript [to his short View of Mr. Whiston's Chronology of the Old Testament] about our Rule for keeping EASTER, 4to. 1705.*
- English Bible, Fol. 1576, and 1640.*
- Common-Prayer-Book, London, Fol. 1627.*
- *Edinburgh, Fol. 1637.*
- Cofins's Devotions, 120. 1627, 72.*
- Gibson's Synodus Anglicana, 8vo. 1709.*
- Missale ad Usum Ecclesiae Sarisburiensis, Roan. 4to. 1506, and 1521; and Lond. 1555.*
- The true Time of keeping St. Matthias's Day in Leap-Years, 8vo. 1712.*

# The PREFACE.

## GIVING

*An Historical Account of the  
Rule for finding Easter, &c.  
And the several Objections made  
against it.*

**T**HIS Rule, which has been made of late Years such a Bone of Contention amongst us, was not printed in the *Book of Common-Prayer* till 1662. when (together with the Tables and Rules for the Moveable and Immovable Feasts, together with the Days of Fasting and Abstinence through the whole Year,) it was taken from Bp. Cosin's *Devotions*, printed in 1627. 120.\* and inserted into the Li-

\* In some later Editions of Bishop Cosin's *Devotions*, [particularly the 6th in 1672, and the 9th in 1693.] this Rule is thus express'd : **EASTER-DAY** is always the Sunday after the Day which is called, **The Easter-Limit**; which is found for any Year by the Help of its Golden Number in the Table before; for which Purpose there is a Table of **EASTER-LIMITS**.

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turgy;

turgy; probably out of Respect to the Bishop; for *ABp. Sancroft* and *Dr. Pell*, to whom the Revision of the Calendar was committed, † were at that time his Chaplains: But there is a small Difference between them. For that in the Bishop's Devotions, is in these Words: 'EASTER-DAY. (on which the rest depend) is always the First Sunday after the Full Moon, which beginneth next the Equinoctial of the Spring in March. Whereas *ABp. Sancroft* and *Dr. Pell*, that they might make it the more plain and intelligible, put it in the Words which now stand in the Calendar, viz. 'EASTER-DAY (on which the rest depend) is always the first Sunday after the first Full Moon, that happens next after the One and Twentieth Day of March, And if the Full Moon happens upon a Sunday, EASTER-DAY is the Sunday after.'

I have not observ'd, either in the 1. or 2. Book of *K. Edw. VI.* nor that of *Q. Eliz.* nor those of *K. James I.* or *K. Char. I.* or even the Scotch one any other Direction given for finding *EASTER*, than the Table to find *EASTER* for ever; which I believe is of great Antiquity (as well as the Col. of Golden Numbers) since I have seen it in 2 Mis-

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<sup>fals</sup> <sup>at R</sup> <sup>man</sup> <sup>of N</sup> <sup>in th</sup> <sup>vary</sup> <sup>som</sup> <sup>Li</sup> <sup>Long</sup> <sup>to t</sup> <sup>ca</sup> <sup>Post</sup> <sup>P</sup> <sup>Ali</sup> <sup>E</sup> <sup>N</sup> <sup>Bu</sup> <sup>on</sup> <sup>me</sup> <sup>ing</sup> <sup>ta</sup> <sup>An</sup> <sup>Fa</sup> <sup>T</sup> <sup>ma</sup> <sup>wi</sup> <sup>Ca</sup> <sup>th</sup>

<sup>fals</sup> <sup>See Synodus Anglicana, p. 89.</sup>

# P R E F A C E.

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sals in Usum Sarum, printed on Parchment at Roan, in 4to. 1506. and 1521, and Almanacks, of the same Nature with the Table of Moveable Feasts calculated for 40 Years, in the present Book of Common-Prayer, tho' varying very much from one another; some having fewer, some more Columns.

In a *Missale ad usum Eccles. Sarisburiensis*, Lond. 1555. 4ro. are these Verses relating to this Subject:

*Carmina Docentia per Novi Lunia invenire Pascha.  
Post Regum Festa, quere Novi Lunia trina.*

*Post Dominica Tertia, Pascha Sacrum celebra.  
Aliud, post Veris Äquinoctium, quere Pleni Lunium.*

*Et Dominica Proximo sacrum celebra Pascha.  
Non verius invenies, si mille legas Codices.*

But excepting the Rubrick aforementioned in Bp. Cosin's Devotions, I have not met with any other than the Two following ones. The First, is in the *Preces privatae in Studiosorum Gratiam collectæ*, & Regia Authoritate approbatæ, & quibusdam in locis

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\* N. B. The same Verses are cited in Dr. Petts Easter not mis-timed: With an Explication of them. The First Direction is what we do not usually make use of; and the latter is in Effect the same with the Rule in the Calendar, as will appear by Calculating Easter, the 21st of March, signifying the Vernal Equinox.

etiam auctæ, 1573. in 160. The Second, before a Bible in small Fol. printed at London, in 1576. which tho' it has no Common-Prayer before it, has, notwithstanding, (as several other Editions of the Bible printed about that Time have) the Calendar before it.

In the First of these, viz. the Preces private, &c. There are near the Beginning of it, amongst other things relating to the Calendar, these Verses relating to this Point.

*Poss Martis Nonas ubi sit nova Luna requiras  
Muque Dies Domini Tertia, Pascha tenet. t*

In the Second, viz. The Bible before-mentioned, at the End of the Almanack, (which has, as I said before, in all Editions of the Book of Common-Prayer, since 1662. bore the Name of a Table of the Moveable Feasts, and has been calculated constantly for 40 Years,) there is among other things relating to the Calendar, A

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+ The Reason why we are here directed to begin after the Nones [ or Sixth Day ] of March, is because the 14th Day inclusive ( which is the Full Moon ) from any Day before it, would fall before the Vernal Equinox, [ or the 21st of March. ] Whereas the First Full Moon after the Vernal Equinox, [ or 21st of March ] was appointed by the Nicene Council to regulate EASTER.

Rule

# P R E F A C E.

v

Rule to find out EASTER for ever, in these Words, ‘ Being in the 12. Chap. of Exodus, commanded by God to the Israelites, to hold Easter, [ which is to say the Passover ] in Remembrance of their Deliverance out of Egypt, upon the fourteenth Day of the first Month, to wit, at the full of the Moon, many and sundry Opinions have afterwards risen concerning the keeping of the same : Hereupon in the Year 324, Constantine then reigning, in the Council of Nice, emongest other things it was decreed, That Easter should be kept the fourteenth or fifteenth Moon, to wit, the full Moon in March, which is the first Moneth of the Year, the Sun then entring the tenth Day thereof into Aries ; the Spring there beginneth, and the Year also, after the Manner of the Jews, Astrologers, and many others. To find it owre, it is to be understood, that Easter is over the first Sunday after the full Moon in March. But this is to be noted, that you must return no higher than the twenty second of March, nor yet ascend no further than the twenty fifth of April. \*

At

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\* N. B. In a Common Prayer Book, printed at London, 1627. fol. which is in the Bodleian Library at Oxford, and in which the Golden Numbers are plac'd in a different Order than usually, viz.

4 Days.

At the Revision of the Book of Common-Prayer, in 1661. there was inserted into

4 Days higher; so that in March, the Golden Number 19 is plac'd over against the 1st Day, 8 against the 2d, 16 against the 4th, &c. (as they are like-wise in a Common-Prayer-Book, 1634. Fol. The Common-Prayer-Book for the Church of Scotland, Edinburgh, 1637. Fol. and the great Church-Bible, London, 1640. Fol.) at the Bottom of the Table to find Easter for ever, are these MSS Notes.

- |   |  |
|---|--|
| 1. Pascha celebretur post Equinoccium vern. |  |
| Concil.                                     | i. e. post 21 Martij.                                |
| Niceni.                                     | 2. Pasch. celeb. post decimum quartum<br>tres regu.  |
| Iz.   | Luna qui est post 20. Martij.                        |
|   | 3. Pasch. celeb. Die Dominico post illum<br>14 Luna. |

To find our EASTER in this following Almanack, as the Golden Number is now set in it, you must do thus:

Observe against what Day in March the Golden Number of that Year, whose EASTFR you would know, is plac'd; and from that Day inclusive, reckon to the 5th downward, and that 5th Day, if it fall after the Nones of March, is the Day of the New Moon, after which the 14th Day inclusive is the full Moon; and then the Dominical Letter of the same Year, which followeth that Day of the full Moon, sheweth you the EASTER-DAY, according to the Old Account which is still observ'd in the Church of England. The Reason why you reckon now from the Place of the Golden Number to the 5th Day downward, is because the Golden Numbers themselves are in this Almanack remov'd all higher towards the Head of each Month by 5 Days, than they were plac'd before anciently. The New Moon, from whence you learn the Full Moon, must follow the Nones of March, and may fall into April.

the Calendar, ( as I said before ) together with the Tables of Moveable and Immoveable Feasts, &c. this Rule which has been since made such a Bone of Contention amongst us.

In the Year 1664, the Astronomical Moon, viz. the Moon in the Heavens ; and the Ecclesiastical one, viz. that found by the Column of Golden Numbers, happening to differ from each other, this Rule became Matter of great Dissentio[n]: The Nonconformists, in order to justify their Non-compliance with the Liturgy, laid hold of this Difference between the Astronomical and the Ecclesiastical Moon, as an Objection against the Book of Common-Prayer, as having in it A False Rule for finding Easter ; and became a very plausible Objection against Ministerial Conformity ; one Condition of which was, ( and is still ) the giving an Unfeigned Assent and Consent to all and every thing contained in the Book of Common-Prayer.

There were Some indeed at this time, thought the Almanack-Makers only to blame, as if they had misplaced Easter-Day ; of which Mr. Gadbury has given this Account. † ‘ I well remember, says

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† See his *Festum Festorum*, p. 38,

he, ' what a great Bustle, Anno 1664: there was in this Nation, about the right observing of this Holy Feast. The King and Council were troubled with Complaints about it. And it was alledged to the King's Majesty, that all the Almanack-Makers for that Year, were mistaken in the right timing of this Feast, and had imposed a wrong Easter upon the World. Upon which noisy Charge, the Learned Dr. Pell, Chaptain to the then Archbbishop of Canterbury, wrote an ingenious Discourse in a Letter to a Friend in London; which was afterwards Printed, bearing this Title: EASTER not mis-timed. In which this worthy Gentleman plainly proved, where the Error lay; and the Astrologers or Almanack-Makers were also justly defended, as well in respect of the Truth of their Art, as from an Impossibility of their confederating together to delude the World with a false Easter; whereas many of them lived remote from London, and from each other, and the most of them unknown one to the other. And the next Year, viz. 1665. several of them that wrote Almanacks, as Mr. Wharton, Mr. Wing, Mr. Booker, and my self, as sensible of the Injustice, as well as Unreasonableness of that ridiculous Clamour, wrote a particular Defence of the

the Art, as to that Matter, in the several Almanacks of that Year, as may be seen by any that please to take the pains to peruse them.

Had it been expressed in the Rule, that the Full Moon meant therein, was not to be found in the Common Almanacks, but by the Column of Golden Numbers in the Calendar of the Book of Common-Prayer, there would have been no room for any Objecti-  
on against it; but the Want of such a Di-  
rection, gave then, as well as since, (and  
probably will hereafter, when this Tract  
shall be forgotten, if no such Direction be  
given,) a very great Handle for a Clam-  
our against the Rule.

But however, this unreasonable Clamour  
was so perfectly silenced by this Learned  
Tract of Dr. Pell's, and by these Almanack-  
Makers, particularly Mr. Booker,\* that it  
lay

\* As to the Almanack-Makers, which Mr. Gadbury has mentioned, I have not yet been able to meet with them, nor with several other Pieces which have been wrote on this Subject, which I would gladly have consulted on this Occasion; particularly, *An Essay towards the Reformation of the Julian Calendar*, Ann. 1664, and should acknow-  
ledge it as a great Favours if any one who has them by them, will be pleased to communicate them to me! As to Dr. Pell's and Mr. Booker's Tracts, I have not abstracted them  
here,

## P R E F A C E.

lay Dormant, as far as I can find, till Octob. 1675. when a little Book was published, in 120. by several Nonconformist Ministers, principally Mr. John Humphrey, with this Title, *The Peaceable Design; Being a modest Account of the Nonconformists Meetings, with some Reasons for their Nonconformity.*\*

These Authors, after Recital of the Rule, speak thus: Now examine this Rule for the last Year 1674, and you will find the first Full Moon after the 21st of March, was upon the 10th of April, and consequently if this Rule hold good, the next Sunday which was April the 12th shou'd have been Easter-Day; but Easter-Day, was on the 19th of April, as the Table for 40 Years does tell you, as well as our Almanacks did. And how then shall we declare an Assent and Consent to all and every thing contained in this Book? The Table is in the Book, and the Rule is in the Book. If the Table be true, the Rule is false. It is a grievous Case that we must be turned out of our Livings, before we cannot give an Assent and Consent to both.

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here, as I have others Books of this Nature, because I intend to publish them entire with Notes, if Encouragement be given me to dwell on this Subject any longer.

\*It was reprinted in 1680. but whether any Particular Answer was ever made to it I know not. Mr.

Mr. Baxter in his Non-Conformists Plea for Peace, 8° 1679. p. 160. &c. having recited the Rule says immediately, *It is false; as,* 1. *Every Almanack will shew.* 2. *The Table following to find out Easter for ever.* 3. *And the Practice of our Church that keepeth Easter on another Day: And to consent to use this Rule, he says, is to consent to keep Easter-Day contrary to all Christian Churches, and contrary to another Rule in the same Book; and to consent to use both Rules, is to consent to keep 2 Easter-Days in one Year, and so of Easter-Term.* He immediately adds, *That some Conformists say, That Assenting to, Approving of, and consenting to all things contained and prescribed, &c. signifieth but [as to humane fallible Writing, so far as there is no mistake] or assenting and consenting to be peaceable. But that others say, that it is but to assent that it is true where it is not false; and approve it as good where it is not bad; and to consent to use it where I have no Cause to the contrary.]* And they ask, says he, 1. *Whether this be the usual or proper Signification of such Words?* 2. *Whether any Non-conformists wou'd refuse it in that Sense?* 3. *Whether they will give leave to the Papists and all other Subjects to take the Oath of Allegiance in such a kind of Sense and Expositi-*

But adds he, p. 161. *There is one that hath defended this as true ; [meaning the Author of Easter not mis-timed, whom in p. 162. he calls Dr. Pell]* and tells us, *that by the Full Moon is not meant that which we call the Full Moon, or the same that's meant in the other parts of the Book ; but by the Full Moon is meant [the mean Conjunction] and [the 4th of April that Year, 1664 or [14 Days after the ancient New Moon found by the Golden Number the 14th day of the Ecclesiastical Cyclic Month.* *[For an Old Mass Book saith, ' Post veris Äquinoctium Quere Plenilunium, & Dominica proxima sacram celebra Pascha, non verius invenes, si mille legas Codices.]* After this, Mr. Baxter proposes these 8 Queries ; 1. Are we sure this Mass Book meant not Plenilunium as we do properly ? 2. And are we sure they erred not that wrote this ? 3. And yet are you sure what they meant ? 4. Will you persuade us that our Convocation now borrowed their Direction from this Mass Book ? 5. Are you sure this Mass Book should be our Rule herein of speaking or interpreting ? 6. And yet not in the Calendar, and other Passages in our Liturgy ? 7. Did the Convocation intend that we shou'd not here understand [the Full Moon] properly, nor as in all the rest of the Book ? 8. If this Defender be in the right, was there ever

ever a plainer Way made to bring all Men to an Implicit Faith, to believe as the Convocation believeth, even in Calendars, when we know not what they believe themselves: And then adds, For my part, I must confess, that after all this Dr. (Pell they say) hath said of another Sense of the Word [Full Moon] I know not yet what he means. Qu. Whether the Convocation meant that none shou'd preach Christ's Gospel that understood not this strange Sense of the [Full Moon] that is, [no Full Moon,] and yet wou'd not by one Line expound it to us, to keep us from being cast out and ruined? Or whether they meant, that all Men shou'd be forced and taught to subscribe or declare Assent to that which they never understood? When I had never yet the Advantage of speaking with one Bishop or Conformable Dr. that understood the Word [Full Moon] as this Dr. taught them, (whether in good earnest I know not.) And if our Conformity must be thus performed, by Equivocation implicitly, contrary to the common Sense of Mankind; we shall yet suspend it, till we know how much further we have to go; if it be blindfold, that we must be led; and refer all to God our final Judge, whose Judgment we are near.

In 1680, Mr. Baxter published in 8°. A Defence of the Non Conformists Plea for Peace, or an Account of their Nonconformity against

against Mr. J. Cheny's Answer, called, *The Conforming Non-Conformists, and the Non-Conforming Conformist*; and therein, in p. 81, is much more confident than before. But it was because his Adversary Mr. Cheny had in his Book, Sect. 22. so weakly vindicated the Rule, by saying, in Sect. 22. p. 67. no more than, (1.) That if it be an Error, he did not assent to it. (2.) That Multitudes of Conformists and Non-Conformists little observed any such Thing. (3.) That it is like the Composers of the Liturgy, did not know it to be an Error. (4.) That some say still it is not. (5.) That it was a Matter he was not studied in. (6.) That if it was an Error, it is not properly an Error in Divinity, but belonging to another Science. (7.) That if it were an Error, he was glad it was found out. (8.) That those who knew it to be an Error, and yet Assented to it, did ill. (9.) That it being an Error, alien from the Road of Divinity, not discerned by Multitudes of either Side, never used in Church Services, fittest for a Jury of Almanack-Makers to decide, not known to our Governors, not much material whether it be so or no, were it not for the Declaration of Assent; and being neither Doctrine, Discipline, Worship, Ceremony nor any part of the Government; and some do yet continue to affirm, that it is no Error; he supposes,

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supposes, for what is past, none will lay much to the charge of the Conformists upon this Account; and for the time to come, if indeed it be an Error, it will be abated, to those that shall subscribe and conform. And again, at the close of his Book, he says, p. 160. Mis-translations & the Calendar about Easter, what Errors are in these, I approve not, save only to read and use the Translation of the Liturgy. Mr. Baxter in answer to his, (1.) says, Nor I; nor will I say I do when I do not. And to what purpose then do you write for Conformity, when one Lie must not be told to save our Liberty. To his Sect. (6.) what then may I lie about any other Things? To his Sect. (4.) And what will not some Men affirm? You see how hard it is for a Non-Conformist to be justified with some Men, when all the Almanacks in England cannot do it in such a Point. I am too weak to deal with Men, that will not take such Evidence as this. To his Sect. (8.) It is sad, that when such a Convocation, which is the Representative of the Church of England, shall all consent to draw up such Things to be imposed on a Kingdom, and so great a Parliament require Assent to it, on the Penalties enacted and executed on so many; they shou'd have no more honourable a Defence, than you make for them.

The

The aforesumption'd Mr. Gbeny, in his full Answer to these Questions, what is the Church of England? With a Defence and Continuation of the Conforming Non-Conformists, &c. 8° 1680. p. 214. says, As for the Rule about Easter, it is a pardonable Oversight, & is not to be charged as a Falshood; the Cause of Conformity and Non-Conformity cannot lie upon a Criticism in Mathematicks. It being clear, that the Parliament never dream'd of any such Mistake; had they known it, they would have rectified it. From the Time of K. Edward VI. the time of Easter hath been rightly observed. It was never the Intention of the Parliament to cross the receiv'd Use and common Computation: Common Equity will dispense with this Mistake.

In 1681. Mr. Baxter publish'd his Search for the English Schismatics; wherein at p. 17. he alledges as a Reason for Non-Conformity, 'that they were obliged to declare Assent to a false Rule for finding Easter Day, and Consent to keep two Easters often, yea though it be confess'd false; alluding probably to the Concessions which Mr. Gbeny had made thro' a Misunderstanding of the Rule.'

To this the late Dean of St. Paul's [Dr. Sherlock] gave a very lame Answer, granting, that the Rule did sometimes, tho' not

often

often fail: \* And asserting, that we do not give our Assent and Consent to it, because we are not confined to the Use of it, the Church having given another Rule, which never fails; [ meaning the Table to find Easter for ever ]: And we may use which we please. The Thing to be done is to find out Easter-Day; and if we have a certain Rule for that, which is always true, and another which is so generally true, that if there be any Defect in it, it was not discover'd till of late Days, that is a mighty squeamish Conscience that strains at such Gnats as these; and Mr. Baxter shall have the Glory of making a Second Paschal Schism in the Church, upon much more trifling Reasons than occasion'd the first. We do not give our Assent to every saying in the Common-Prayer-Book, but to every thing which is contained in, and prescribed by it, that is, what we are bound to use, and there being Two Rules given us for the finding Easter, without confining us to the Use of either, we may use which we will, and so are not bound to use that which happens to be false, but that which is true. But to assent, as Mr. Baxter, if there be any Force in this Exception, that we are bound to use them both, and hence

\* See his Discourse about Church Unity, p. 105.

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conclude, that we give our Consent to keep Two Easters often, when the Church's Design in both the Rules, is to find out but one Easter, (or else neither of the Rules can ever be false) is an Argument of great Ingenuity, and great Modesty, and a very peaceable Design: And yet if this be the worst of it, I would rather keep Ten Easters every Year, than be a Schismatick; unless the Church shou'd command me to believe, that Christ who rose from the dead but once, rose on Two or Three several Days: And there is no Danger of this, for we do not observe Easter as the precise Time of Christ's Resurrection, no more than the Jews did the Feast of the Passover. And now I think of it, I can tell Mr. B. a more material Objection than this from the Difference of the Old and New Stile, by which Means all the Churches which follow the New Stile, as Holland, France, Spain, Italy, &c. Protestants, as well as Papists, observe Easter Ten Days \* before our English Easter, and many Mero

\* It is exceeding strange, that so considerable a Person as Dr. Sherlock should be guilty of such a Mistake as this, which a Novice in Chronology and Calculation (of which it becomes every Scholar to have some Knowledge) could scarce have fallen into, by reason 'tis well known, that such as follow the New, as well as such as follow the Old Stile,

ebants who have come out of France and Holland after their Easter, have come time enough

do constantly keep their *EASTER* on a Sunday; so that when there is a Difference between the *EASTER* of the one and the other, (which by Reason of their different Manner of calculating it, the one being govern'd therein by the *Epsaff*, the other by the *Golden Number*) the Difference cannot be by 10, but 7 Days or Weeks only. And sometimes, as I have observ'd from Mr. Booker, [see the Conference, p. 16.] it is sometimes no less than 35 Days.

N. B. The same Mistake was committed by some that objected against this Rule, as if it was false, in 1664: who did not (as the Learned Dr. Pell well observes in his *EASTER not mis-timed*, p. 2.) know the Difference between Fixed and Moveable Feasts; but imagin'd, that France, because it keeps Christmas Ten Days before us in England, must also keep *EASTER* so too. And bids his Friend to whom that Treatise is address'd by way of Letter, tell those *Ignoramus's*, that if the French will keep *EASTER* Ten Days before us, they must keep it on a Thursday. The Difference, adds he, of Old and New Style was introduced by skipping over Ten Days of the Month of October 1582. but keeping the Names of the Week Days unchanged. And therefore both Styles calling the same Day Sunday, and keeping *EASTER* upon Sunday, must needs differ a just Number of Weeks, or not at all. Of the Fourscore *EASTERS*, adds he, kept since 1583, 36 differed not at all, 26 Roman *EASTERS* were 1 Week, 5 were 4 Weeks, and 13 were 5 Weeks before those that were obsev'd in England. In all Roman Catholick Countries, except *Valesia*, *EASTER-DAY* will be kept upon

enough into England to be guilty of that horrid Sin of keeping Two Easters in a Year. If Mr. B. will but set his Wits to work about this, he may improve it into as notable a Controversy, as that of old was of the Quar-  
to-decimani; and then let him alone to turn it into a Schism.

This lame and imperfect Answer being made by a Person of such a Figure and Repute in the Church with the Silence of all others, as far as I can find for above 7 Years together, gave Mr. Baxter Occasion to triumph, and to be much more positive in his English Non-Conformity as under K.

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upon their April 13. which we call April 3. and so a Week before us this Year 1664. But in the rest of Christendom, Holland and Zealand excepted, [ and several Places of Germany, which since 1700. have receiv'd the New Stile ] this Year the Tenth of April will be observed for an EASTER-DAY even in the remotest Parts of Asia and Africa, because they, as well as we, find EASTER-DAY by the Rules which were generally receiv'd by all Christians 1132 Years ago; and were observ'd by all Christians ever since, till A. D. 1583. when in Obedience to a Bull of Pope Gregory XIII. many Countries celebrated EASTER a Fortnight sooner than the rest of Christendom, and ever since that Year they have followed new Rules for the finding of EASTER-DAY, viz. by the Epact which has usurp'd the place of the Golden Numbers in the present Roman Calendar; which Rules 773 Years hence will give them an EASTER-DAY 6 Weeks before ours, but till then none more than 5 Weeks before us.

Charles

Charles II. and K. James II. truly stated  
and argued. 4°. 1689. wherein at p. 81.  
he says, That the Rule to find Easter is ma-  
terially a Trifle, but formally so palpable an  
Untruth, that we cannot deliberately declare,  
that we assent to it. They tell us, says he,  
in their Calendar, truly how to find Easter-  
Day; and they add another Rule to find it al-  
ways; which is frequently false, as every Al-  
manack will tell you, viz, That it is always the  
first Sunday, &c. By way of Reply to the Vin-  
dicator of the Rule, [for this Point is ma-  
naged by way of Dialogue] saying, it is  
true for the most part, tho not always: He  
answers, And we will assent, that it is  
true for the most part, but not always: And  
again, in Answer to the Vindicator's Say-  
ing, it is but a meer Mistake, and can you  
scruple Conformity for such a Trifle; He says,  
Is it lawful deliberately to lie in a Trifle? In  
them it was but an Untruth, for they wrote  
what they thought had been true. But it wou'd  
be a wilful Lying in me, who know it to be  
false. And after he has made the Vindicator  
to say, But you may in subscribing, or decla-  
ring, except that which you know the Authors  
would have excepted, had they known 'em to  
be false. And you know these two most  
Knowing Men, Grotius (de jure Belli) and  
Bishop Jer. Taylor, (Duct. Dubit.) main-  
tain

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gain, that useful Lying, which hurts no one, is no Sin: *A Man's Life may be saved by a Lie*, and answered 'em: He makes the Vindicator again say, It's a wonder to me, that all the Bishops, Doctors, and Church of England should publish such a Mistake, and never a man of them examine it, and detect it; and yet a greater wonder, that the Lords, and Bishops, and Commons, in Parliament, should pass and impose it without Examination: And again, I marvel what they say to this, who expound their Assent and Consent as to the Use: If they use this Rule we must keep two Easters oft, one at a right Time, and another at a wrong: Which he answers in a most insulting Manner.

No one, as I can find, thought it worth their while at this Time, to write an Answer to this Pœvish Book. And the Act of Indulgence soon after passing, the Controversy about Conformity was happily hush'd asleep, particularly the Dispute about this Rule, till, without any Manner of Provocation, Mr. Calamy, in his Abridgement of Mr. Baxter's *Life and Times*, [Chap. x.] renew'd it, by repeating what had been said by Mr. Baxter and Mr. Humphreys\*, in the

\*It is strange, that Mr. Calamy shou'd put these Objections in the xth Ch. of his Abridgement of Mr. Baxter's

Books before-mentioned. His first Answerer Mr. Ollyffe, following Dr. Sherlock, gave an imperfect Answer: ( See Ollyffe's Defence of Ministerial Conformity, &c. p. 70.\* ) Of which I need only say, what Mr. Ollyffe has said of it in his second Defence, p. 213. ' As to the Rule about Easter, we will not stick to own, that we did not state the Matter with that Evidence and Clearness that we should have done--. It is the only thing, (as to the Substance of our Defence) that after Two Years for Us to Review, and Mr. Calamy to pick Holes in, that we find ourselves short and mistaken in.

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Life and Times, among The Reasons of the Ejected Ministers for Non-Conformity; when the ancientest of the Books to which he there refers his Readers for a fuller Account of this Matter, is the Peaceable Design, (which I have already taken notice of, p. 10.) which was not published till 1675. and when it plainly appears, that this Falsity was not pretended to be in the Rule till 1664. A Year and a Half after the BAR THO-LOMEW-AC<sup>T</sup>, by which they were Ejected; and is not in the least mention'd in Mr. HICKMAN's Apologia pro Ministris in Anglia Non-conformistis; 1662. nor the Apologie des Puritains d'Angleterre 1663. which are the only Books, as far as I can learn, which were then wrote in their behalf.

\* See the following Conference p. 27. N. (1) By

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By this it appears, that Mr. Ollyffe did not rightly understand the Rule, when he wrote his first Defence. Mr. Hoadly quickly after publish'd likewise an Answer to Mr. Calamy, Entitl'd, *The Reasonableness of Conformity, &c.* wherein, p. 112. he gives the true Account of this Matter; but so short, that such as were not acquainted with the Meaning thereof before, were not thereby made to understand it; and therefore Mr. Calamy soon after renew'd his Charge against the Rule, by appealing to the Moon in the HEAVENS, saying, That he would stand by that, and let the Moon in the CALENDAR shift for it self. [ See his Defence of moderate Non-Conformity. Part 2. p. 238. ]

Mr. Ollyffe, in his Second Defence, p. 214. made ample Amends for his Mistake in the former one; and gave a full Answer to what Mr. Calamy had urg'd against the Rule; and clearly Explained, and Vindicated, and Confirmed it, to the satisfying the Generality of such, as thro' a Misunderstanding of it, had been led into an Opinion of its being false. Mr. Hoadly in his Defence of the Reasonableness of Conformity, p. 90. argues for the Reasonableness of understanding the Rule ( as he had said it must ) by the first Column in the Calendar,

without

without giving any further Explanation of it, since it had been so fully explain'd by Mr. Ollyffe. Some time after this, Mr. Calamy publish'd his *Third Defence of moderate Non-Conformity*; to which he added *Two Letters*, one to Mr. Ollyffe, and the other to Mr. Hoadly; in which, at p. 324, and 407. he just hints his *Dissatisfaction* about the *Rule*, notwithstanding the *Explanation*, and *Vindication* thereof, which they had given. In Answer to this Mr. Ollyffe in his *Third Defence*, which is a Sort of *Recapitulation* of what had been said on both sides, briefly refers to what he had largely before explain'd: And thus ended this *Controversy*.

While Mr. Calamy, Mr. Hoadly, and Mr. Ollyffe, were engag'd in *Controversy* about the *Terms of Conformity*, one Mr. Wright, Rector of Kirton in Nottinghamshire, publish'd at the End of his *Short View of Mr. Whiston's Chronology of the Old Testament, and his Harmony of the Four Evangelists*, 4to. 1703. a *Postscript* about the *Rule* for finding *Easter*, in Answer to the *Dissenters*; wherein he shews, that all the *Dissenters* *Grounds* for thinking the *Rule* was false, proceeded from their *Ignorance* of the *Use* of the *Column of Golden Numbers* in the *Calendar*.

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Mr. Calamy soon after published an Answer to this Postscript, communicated to him in a Letter from a Friend \* ; the chief End of which is to shew, That since the Moons in the Calendar, and in the Heavens, are acknowledg'd to vary, they could not solemnly assent to it as a Rule for the finding out Easter for ever, without opening a Door, and giving too much Colour to Men's making too bold with Truth on many other Occasions, where their Interest is concerned. Mr. Wright, in the Second Edition of his *Short View*, added, *A Reply to the Remarks of a Dissenter upon our Rule for keeping Easter, viz. the above-men-*tion'd, publish'd by Mr Calamy; since which, as far as I can learn our Dissenting Brethren have been entirely silent upon this Point.

I must not here omit taking notice, that in the Year 1706. the Judicious and Learned Mr. Bingham publish'd his 'French Churches Apology for the Church of England, or the Objections of Dissenters against the Articles, Homilies, Liturgy and Canons of the English Church consider'd and answer'd upon the Principles of the Reformed Church of France: Wherein he takes the Objections, which he answers upon the

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\* See Calamy's Defence of Moderate Non-Conformity, Part 2. p. 241, &c.

Principles and Grounds of the French Church, for the most part from Mr. Baxter's afore-mentioned English Non-conformity, &c. But even this Learned and Judicious Author being led into the Opinion that the Rule was false, thro' the Authority of Dr. Sherlock (whose afore-cited Discourse about Church Unity he has in that Apology made a very good Use of) gives the Chapter, in which he considers the afore-cited Objection of Mr. Baxter against the Rule \*, p. 138. this Title: Of the Rules for finding out Easter; that supposing them to contradict one another, yet a Man may honestly give his Assent and Consent to use the Common-Prayer-Book. And the utmost that he says in behalf of the RULE, is, that it is agreed on all Hands by those that understand Calculations and Astronomy, that it is generally true; and it is not every Almanack, adds he, that will shew its Falshood; and his principal Aim is to shew, as Dr. Sherlock has before, that tho' it should be false sometimes, we might yet lawfully give our Assent and Consent to the Common-Prayer, as well as the French Protestants did to the Rules of the Gregorian Style, which were yet false;

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\* Book III. Ch. VIII. p. 138.

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and more particularly to a Translation of the Bible, which they acknowledg'd had *Mis-translations* in it.

Some Persons with Design to make the Rule more agreeable to the common and usual way of reckoning amongst us, have made use of the Four Quarters of the Moon taken notice of in every Almanack, making the *New-Moon* to last to the 8th Day of it, and thence to the 15th Day to be another Quarter, and again calling it from thence to the 22d Day *Full-Moon*, or the Last Quarter; and so that observing, that the Ecclesiastical *New-Moon* is only 4 Days and odd Hours later than the Astronomical Moon, they tell us it comes within that first Period that we call *New-Moon*; and it taking up the Space of 1300 Years to have this Variation of 4 Days and odd Hours, it will by consequence be 1000 Years or thereabouts before it will lose almost 3 Days more, or get beyond the first 7 Days, which are called the *New-Moon*.

This made Mr. Wright, in his Postscript to his *Short View of Mr. Whiston's Chronology of the Old Testament, and his Harmony of the Four Evangelists*, [wherein he has vindicated the Rule in Answer to Mr Calamy and the Dissenters] say, ' That he should not live to see the Rule fail, nor

' nor any of his Contemporaries. This Acknowledgment of his, that in Course of Time the Rule will grossly fail, by reason the New-Moon in the Calendar wou'd in no Sense be the same with the New Moon in the Heavens, but in about 2000 Years will be the same with the Full Moon, &c. This gave Occasion to Mr. Calamy's Friend, in his Letter printed in the Second Part of his Defence of Moderate Non-conformity, p. 241. to say, ' It may bear a Question, whether we may assent to that as a true Rule for ever, which must fail, if the World continue till the present and growing Error of Four Days and odd Hours is enough advanc'd, or should unhappily so mis-place the New, as to carry its Full Moon out of due Compass. Mr. Calamy trusting to this Answer of his Friend, (which Mr. Wright's Nicety occasion'd) says in the Conclusion of all, [in his Defence of Moderate Non-conformity, Part III. p. 324.] ' When never so much Pains is taken to help People to understand the Rule, it is so but sometimes, it is not so always. To which Mr. Ollyffe answers thus, [in his Third Defence of Ministerial Conformity, p. 66.] ' The Rule must hold always and exactly answer to EASTER-DAY, because EASTER-DAY is

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is every Year set according to that Rule ; which will for ever hold according to that Computation , viz. by the Golden Numbers placed in the first Column of the Calends in the Common-Prayer-Book , to which the Rule refers ; and tho' it will more and more differ from the vulgar Computation , as the Old Stile will more and more differ from the New , as the World grows older ; yet where the Old Computation and Old Stile are kept , we must reckon according thereunto ; as Mr. Offord adds , ‘ We say the Queen came to receive Crown the 8th of March , tho’ according to the more exact Account , reckoned New Stile , it was 11 Days sooner , viz. Feb. 25 yet we speak properly when we go according to our Common Computation : In like manner we speak properly , when we fix EASTER according to the Common Computation of New and Full Moons always us’d in that Matter , and set down expressly in the Calendar where the Rule lies . ’

Hitherto I have given a History of this Controversy , as manag’d between Churchmen and Dissenters . I now come to give a History of it , as manag’d between Churchmen only .

TAC. 9. pl. 2.

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## P R E F A C E      xxxii

The Rule failing in the Year 1698 according to the Vulgar way of looking for the First Full Moon after March 21, (which governs EASTER) by the Common Almanacks, which that Year fell on Friday, April 15. whereas EASTER according to the TABLE of Moveable Feasts for 40 Years, as also the TABLE for finding EASTER for ever, and even all that Year's Almanacks, was appointed, and accordingly kept on the 24th, and not on the 17th, which was the Sunday following; several Enquiries were made about this Point, and several Persons vers'd in Chronology were consulted on the Occasion, and particularly the Learned Dr. Wallis, then Savilian Professor of Geometry in the University of Oxford, who wrote a Letter dated May 14. 1698. to Sir John Blencow, then one of the Justices of the Court of Common Pleas, now of the Queen's Bench; who had, as is there said, consulted him on this Point, at the Request of the late Lord Chief Justice Holt.

In this Letter (which was publish'd in the Philosophical Transactions of the Royal Society for that Month, [N. 240. Vol. 20.] he informs him, that EASTER was observ'd that Year according to the Rules so understood,

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as was intended, ( tho' he confess'd that a Rubrick seem'd to be wanting to make it plain,) And acquaints him, that the Fundamental Rule of the Nicene Council (which we pretend to follow) for the keeping of EASTER, is to this Purpose: EASTER-DAY is to be that Sunday which falls upon or next after the First Full Moon, which happens next after the Vernal Equinox. This Vernal Equinox, adds the Doctor, was then observ'd to fall on the 21<sup>st</sup> of March, tho' it does now fall on the 11<sup>th</sup> of March, or sometimes on the 10<sup>th</sup> of March; and therefore instead of next after the Vernal Equinox, we say next after the 21<sup>st</sup> of March.

But then (says the Doctor) it is said by a Mistake I suppose, After the First Full Moon, instead of upon or next after the First Full Moon, (for so it is to be understood and added,) And if the Full Moon happens on a Sunday, EASTER-DAY is the Sunday after: Which, he says, must needs be a Mistake; for in such a Case it is to be that Sunday, not the Sunday after. And so, adds the Doctor, the Tables agree (contrary to this Note) both that for 40 Years, and that to find EASTER for ever. And so it was observ'd in the Years 1668, 1678, and 1682. And so whenever the Case bap-

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pens, that the Ecclesiastical Full Moon falls on a Sunday \*.

\* N. B. According to Dr. Wallis's Method of Calculation, viz. accounting the *Full Moon* the 15<sup>th</sup> Day Inclusive from the *New Moon*, (which the Author of the Rule for finding EASTER explain'd and vindicated, takes no notice of) it fell in those Years, (and likewise in those in the TABLE calculated for 502 Years, which have a W. in the Column of *Domir-cal Letters*) on a Sunday, which was the Occasion of his making those groundless Exceptions (as my TABLE shews them to be) to the Rule, and of suggesting a Correction of the latter part of it; which Correction of the Rule, tho' it will make it agree with the TABLE for finding EASTER for ever, ought not by any means to be admitted, because it is contrary to all (as far as I can learn) who have wrote on this Point, who have expressly mention'd it as one of the Determinations of the Council of Nice: That, If the Full Moon should happen on a Sunday, EA-STER-DAY should not be that Sunday, but the Sunday after. Nay, it was, as appears from Petavius, l. 2. c. 63. Paulus de Middelburgo, l. 4. and Bucherus, the Practice of the Church of Alexandria, whenever the Paschal Full Moon fell on a Saturday, not to keep EASTER the next Day, but the Sunday evenight following; which was imitated by such of the German Churches as alter'd their Scale, A. D. 1699. as is related in the *Philosophical Transactions*, N. 260. p. 459. and Mr. Lowthorn's Abridgment of them, Vol. 3. p. 408. which very probably was their wonted Practice. Since in a little Tract, entitled, *Regula Generales & perpetuae de nobis ad Calendarium spectantibus circa Calendarium cognoscendis ad Vitæ Usum accommodatissima*, 120. Basil.

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The only Doubt (as the Doctor goes on) remains on what Day we must reckon the Ecclesiastical Full Moon to fall. For we are not to judge, adds he, either the Equinox or the Full Moon, according as they happen in the Heavens, or in our Almanacks; but according to the Paschal Tables, fitted to the Time of the Nicene Council. And accordingly we are to account the Equinox to be now (as then it was) on March 21. The Golden Number (fitted to the Cycle of 19 Years, after the End of which it begins again at 1, 2, 3, &c.) is plac'd in the First Column of our Calendar, to tell us on what Day (of such a Year) the New Moon is

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1579. one of the Rules is this, *Si Plenilunium die Veneris aut Saturni, aut Solis fuerit, in subsequentem Dominicam transferetur.*

N. B. The Author of the Clergyman's *Vade mecum*, Ch. 22. declares himself of the same Opinion with Dr. Wallis, as to the 15th Day inclusive from the New Moon being the Full Moon; and to the Correction of the latter part thereof suggested by the Doctor, saying, that in case the Rule should be altered according to Dr. Wallis's Proposal in his Letter to the Bishop of Worcester, viz. that it should be always the First Sunday after the first Full Moon next after the Vernal Equinox, says, it shou'd be considered, that when it is made it be not proper to be added, that If the Full Moon fall on a Sunday it shall be that Sunday, *not the Sunday after.*

supposed to happen in each Month ; and the Fifteenth Day of that Moon is reputed the Full. And then he proceeds to illustrate it by an Example : *For thus, says he, the Golden Number for the Year 1698. is 8.* And this Number 8 stands in the Calendar at March 6. which we must therefore suppose to be New Moon, (tho' the New Moon was indeed March 2.) Now March 6. being the New Moon or First Day of the (Reputed) Lunar Month (for such Year) March 20. will be the 15th Day, or the (Reputed) Full Moon for the Month of March this Year ; which happens to be Sunday, the Dominical Letter for this Year being B. But this happening before March 21 (the supposed Equinox) cannot be the Paschal Full Moon; but we must wait for another. And we shall then find the Golden Number 8 standing at April 5. for the New Moon of April the same Year. And therefore the Full Moon or 15th Day of that (reputed) Lunar Month is to be April 19th, which being Tuesday, the Sunday next following is April 24. (where stands B. the Sunday Letter for this Year) which is therefore to be EASTER-Day, according to the Intent of these Tables; and it was observed accordingly.

But it were to be wished, adds he, there had been somewhere a Rubrick to direct, how

we are to find this (reputed) Full Moon, and what is the Use of the Golden Number. After this he proceeds to shew the Difference of the Ecclesiastick Account in the Paschal Tables from that of the Heavens, (both as to the Equinox, and as to the Full Moon). Telling Sir John, that it was then [viz. at the Time of the Council of Nice] that in 19 Years (which is the Compass of the Golden Number) the Lunations (of New and Full Moon) did return to the same Day and Hour as they were 19 Years before. But this, adds he, is pretty near the Truth, yet it comes short by about an Hour and Half, which Hour and Half in every 19 Years doth since that Time amount to 4 or 5 Days, whence it comes to pass that the Reputed Full Moon is later by 4 or 5 Days than that of the Heavens, [v. Conf. p. 16, &c.] But our EASTER, (adds he) is reckon'd according to the Reputed Full Moons (derived from the Golden Number) not according to those of the Heavens.

This Account of the Rule gave, I presume, Satisfaction to such as were at this Time inquisitive about it: But it did not prevent Mr. Calamy from renewing, in his Abridgment of Mr. Baxter's History of his Life and Times, the trifling Objections which he, and other Dissenters had formerly, thro' a Misunderstanding of the

Rule,

Rule, urg'd against it, to which this Letter of Dr. Wallis's was a sufficient Answer, (those Objections being form'd from the Difference between the Ecclesiastical Moon meant in the Rule found by the Column of Golden Numbers in the Calendar, and the Moon in the Heavens.) But I pass by this without taking any notice of it, because I have spoke of it already, [p. xxii, xxiii, xxiv.]

In the Year 1705, when by Reason of the afore-mentioned Difference between the Ecclesiastical and True Moon in the Heavens, the Rule again fail'd at the First Full Moon in the Heavens after March 21. shewn in the Almanacks of that Year falling on March 29th: which was Thursday, and EASTER-DAY not being appointed nor kept on April 1. the Sunday following, but on April 8. agreeably to the Intent of the Rule; the Ecclesiastical New Moon for that Year found by the Column of Golden Numbers in the Calendar, (the Golden Number then being 18. and the Dominical Letter G.) falling on March 19. and the Full Moon, according to Dr. Wallis, [viz. the 15th Day after inclusive] on Monday April 2. but according to the Generality of Writers on this Subject, (as I have shewn in the Conference, p. 21, N. 2. and the Compilers of the

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the Table for finding EASTER for ever, as I have shewn in the TABLE of Golden Numbers, &c. for 532 Years,) is on Sunday April 1. [viz. the 14th Day after Inclusive,] and agreeably to the latter Part of the Rule adjourn'd to the Sunday following; one Richard Thornton Esq; communicated to the Royal Society the following short Explanation of this Rule, [which was publish'd in the Philosophical Transactions of the Society for March 1705. Vol. 24. p. 1902.]

\* Rightly to understand the Rule for finding EASTER in our Common-Prayer-Book.

Note, 1. That the 21st of March in all but Leap-Years, and in Leap-Years, the 20th of March, was at the Time of the Council of Nice, when this Rule was made, the Vernal Equinox.

2. That the 20th of March in Leap-Years, is the same as the 21st of March in Common Years.

3. That the Full Moon meant in this Rule, is not to be found in our Almanacks, but by the Calendar of our Common-Prayer-Books; where, in the First Column, the Golden Number of every Year

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is plac'd over against the Day of the New Moon in every Month of the Year.

4. That the Fourteenth Day, including the First Day of the Moon, is the Full Moon, and not the Fifteenth, as Dr. Wallis would have it in his Letter.

This concise Explanation tho' clear, plain, and just, as to the Days of the Full Moon and the Vernal Equinox, not fully clearing the Difficulty arising from EASTER-DAY's falling sometimes on March 22. (as is shewn in the following Conference, p. 28. &c.) there was publish'd in the Philosophical Transactions for the Months of September and October following, a fuller and indeed a True and Just Explanation of the Rule, communicated from the Reverend Mr. Jackman, dated from Stoneleigh House in Somersetshire, October 13. 1705. wherein he takes notice of the Explanations of the Rule given by Dr. Wallis, Mr. Thornton, and others, which he had read, and found false and insufficient; and says, that he had undoubtedly collected the true Sense of the Rule by comparing it and the Table of EASTER in the Common-Prayer-Book together [viz. that for finding EASTER for ever.] Which very probably

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bably he had done by such a TABLE as I have annex'd to the following Conference.

For the right Understanding of the Rule, he says, it is sufficient to observe,

First, That the Full Moon meant is the Fourteenth Day of the Moon, according to the Calendar in the Common-Prayer-Book: Which, he says, may be called the Church Calendar, counting that Day of the Month for the First, which has the Golden Number of the Year collateral to it in the First Column of the said Calendar. And,

Secondly, That these Words [next after March 21.] are meant inclusively, as if it had been said [next after the Commencement of March 21.] So that if the Full Moon happens on March 21. the same must be the Paschal Full Moon.

These Observations he proves right and sufficient for the Understanding of the Rule, by reason he proves them NECESSARY and SUFFICIENT to reconcile it with the Authentick Table for finding EASTER for ever, from which the Practice of the Church never varies.

He proves his First Observation necessary to that End, because, as he says, if the Paschal Full Moon be any Day before, or after

after the Fourteenth of the Moon by the Church Calendar, then the Rule and the Table will clash, which he clearly and fully shews by his Instances of EASTER-DAY for the Years 1702 and 1705. and thence shews, that the Full Moon meant in the Rule can neither be the True Full Moon shewn in the Almanacks, as the Dissenters imagin'd, nor yet the Fifteenth Day inclusive from the New Moon, as Dr. Wallis [in his Letter to Sr. John Blencow] Mr. Wright [in his Postscript to his Short View of Mr. Whiston's Chronology] and the Author of the *Introductio ad Chronologiam*, Reprinted at Oxford, A. D. 1704. p. 37. did assert it was.

As to his Second Observation, he proves that necessary to the same End, because a Full Moon, in the Sense of the Rule, (viz. the Fourteenth Day inclusive from the New Moon, as he had prov'd before, and as I have clearly shewn in my TABLE of Golden Numbers, &c. for 532 Years, annex'd to the following Conference) does often happen on March 21. in which Case the Sunday following is always EASTER-DAY by the Table and Practice; whereas (as he rightly says) it must be a Month after by the Rule, unless we understand those Words

Enext after March 21.\*] as he explain'd them [viz. next after the Commencement (or Beginning) of March 21.] because, says he, Count you the Full Moon how you will, March 22. can never be EASTER-DAY by the Rule, unless March 21. may be the Paschal Full Moon by the same; and yet, adds he, March 22. is EASTER-DAY by the Table and Practice as often as the Golden Number is 16. and the Dominical Letter D. [which, as I have shewn in the following Conference, p. 29. happens Four-times within the Period of 532 Years, viz. Three times in Common Years, and Once in a Leap-Year.]

This Observation, he owns, may seem to many Forc'd and Unnatural; and that, he thinks, might induce some to count the

\* N.B. It must be own'd that the Word *After* is understood in this Rule in two Senses. In this place inclusively, so that it means on the 21st; but in the latter part, viz. [if the Full Moon happen upon a Sunday, EASTER-Day is the Sunday after] it is to be understood exclusively, so as to mean the Sunday following. So immediately after this Rule, where it is said, that Ascension Day is Forty Days after EASTER, it must be understood [as including both EASTER-DAY and Ascension-Day, for there are but 38 Days between.] Whereas in the other Instances the Word *After* is understood exclusively, as Dr. Wallis has rightly observ'd in his Letter to Bishop Fell, p 41.

Fifteenth Day of the Moon for the Full Moon in the Rule, and Mr. Thornton to substitute March 20. in Leap-Years for March 2<sup>r</sup>. Neither of which Hypotheses however, says he, do any Service, all Things consider'd. The former indeed, [viz. that the Fifteenth Day inclusive from the New Moon, is the Full Moon meant in the Rule] says he, would vacate my Second Observation, March 21. never being the Fifteenth Day of the Moon by the Church Calendar. But then [as he rightly observes, and clearly appears by the TABLE of Golden Numbers, &c. for 532 Years, annex'd to the following Conference, at those Years, where a W. is set in the Column of Dominical Letters] it would make the Rule notoriously Irreconcileable with the Table [viz. that for finding EASTER for ever] and Practice as he had shewn.

As to Mr. Thornton's Hypothesis, he says, 1. That the only Colour for it, [viz. That at the Time of the Council of Nice, the Vernal Equinox was March 20. in Leap-Years] is, for any thing that he knows, more likely to be false than true, and doth by no means follow from the Intercalation. 2. That if this Colour were true, it was too great a Nicety to have been

probably regarded by the Church. 3. That this Hypothesis puts more Force upon the Words of the Rule than his. And lastly, says he, If it were admitted it would solve the Difficulty only in Leap-Years: And my Second Observation would still remain necessary, because the Case happens as well in Common as in Leap-Years, whereof we have an Example in the next Year (1706.) [and at all Years which have 16 for their Golden Number.] After this he proceeds to vindicate his Explaining the Words of the Rule [next after March 21.] by saying, they mean [next after the Commencement of March 21.] from the Practice of the Romans, in that Passage which I have cited in the following Conference, p. 30, 31.

Some time after, viz. in the Year 1709. when the Rule, according to the method of finding the Full Moon by the Almanacks, again fail'd \*; the first Full Moon after March 21. found by them, falling on April 13. Whereas EASTER-DAY was not appointed or kept on the Sunday following, viz. April 13. but on Sunday, April 24. according to the Latter Part of

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\* N. B. This Failure will always happen when a Sunday comes between the Astronomical and Ecclesiastical Full Moon that governs EASTER.

the Rule, by Reason the Ecclesiastical Full Moon (viz. the 14th Day Inclusive from the Ecclesiastical New Moon found by the Column of Golden Numbers in the Calendar to be then on Monday April 4. the Golden Number of that Year being 19. and the Dominical Letter B.) fell upon a Sunday. There was publish'd a little Treatise of 8 Pages in 8° for Henry Clements, Entituled, *The Rule for finding EASTER Explain'd and Vindicated, wherein is shew'd the Rubrick's Agreement with the Council of Nice, and that Dr. Wallis's Exceptions are mistaken and groundless:* In the Preface whereof he says, *It is the less to be wonder'd, that Mr. Baxter should have objected against the Rubrick (or Rule) for finding EASTER, when many of our own Members have lightly taken up Prejudices against it, as if it were False and Erroneous, and such as the Church do not adhere to, in fixing the Seat of EASTER [as is sufficiently shewn in the preceding part of this Preface.] To what Mr. Baxter objects, says he, it is sufficient to Reply, That it is the Ecclesiastical Full Moon which governs EASTER, and not the Celestial; and therefore the Common Almanacks are not to be consulted in this Case (the Dissenters not having, as I can find any where, entred*

entred into a deeper Consideration of the Rule. But, adds he, what our own Members have remark'd, carries a greater shew of Force, because they have entred into a deeper Consideration of the Rule, comparing it more artificially with the Tables, in order to Reconcile it with the Practice of the Church; but finding some Difficulties therein, they likewise have fallen foul upon the Rule, and charg'd it with Uncertainty and Error. He mentions no other but Dr. Wallis, who, he says, has imputed two gross Mistakes (to this short Rubrick) viz.

1. That EASTER-DAY is to be the Sunday after the first Full Moon which happens next after the One and Twentieth Day of March; which the Doctor says should be the Sunday which falls UPON or NEXT AFTER the first Full Moon, &c. And
2. That if the Full Moon happens upon a Sunday, EASTER-DAY is to be the Sunday after, whereas the Doctor says it should be that very Sunday, agreeably to the Tables, both that for Forty Years, and that to find EASTER for ever, and to the Practice of the Church in the Years 1668, 78, and 82. and whenever the Ecclesiastical Full Moon falls on a Sunday. And therefore, says he, his Reflections shall be here Examined, as well

well for the Boldness of his Charge, as lest the Authority of so great a Man should hinder others from ever looking into, or suspecting his Reasons.

These Exceptions of Dr. Wallis, together with his *Account of the Fundamental Rules of the Nicene Council* (mention'd before in this Preface, p. 32.) after a short Explication of the method of finding the *Full Moon* meant in the *Rule*, by the *Column of Golden Numbers*, tho' without any Directions either for finding out the *Golden Number*, or *Dominical Letter*; he fully and clearly answers, shewing, 1. That the Doctor's Account of the *Fundamental Rule of the Council of Nice*, for the keeping of *EASTER*, was quite different from the *Account given of it by Clavius, and Bishop Beveridge*, (and indeed all that I have read on this Point, except before the *Bible* in 1576. mention'd before p. 5.) who say, That that *Council determin'd EASTER* should be, 1. *After the Vernal Equinox*, i. e. the 21<sup>st</sup> of March. 2. *After the 14<sup>th</sup> Moon nearest that Equinox*, i. e. next after it. 3. *Upon the Sunday following that 14<sup>th</sup> Moon*. From the Second of which *Rules*, he says, it is manifest, that *EASTER-DAY* cannot be upon the 14<sup>th</sup> of the *Moon*, or *Day*

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*Day of the Ecclesiastical Full Moon, as the Doctor supposes it may be; so that the former part of the Rubrick is only this Second Nicene Rule in other Words: And the Third Rule, he says, shews that it must be adjourn'd as often as the 14th Moon falls on a Sunday, in the very same manner as the Rubrick does, in its last Words. And The Reasons, says he, which Eusebius, Athanasius, St. Ambrose, and Proterius give, why in case the Paschal Full Moon fell on a Sunday, EASTER-DAY was adjourn'd to the Sunday following, are, Because our Blessed Saviour rose on the 17th of the Moon, not upon the 14th; and for avoiding a Concurrence in Point of Time with the Jewish Passover, which are so many Arguments, that our Rubrick in this Point (touching the Adjournment of EASTER-DAY for a Week, as often as the Paschal Full Moon falls on a Sunday) is Conformable to the Rule in their Times, and most probably was derived from the Council of Nice. Whereas by the Doctor's Definition and Notes, there never could since the Council of Nice, have happen'd any such Adjournment of EASTER, from the Sunday that the Paschal Full Moon fell on, to the Sunday following. After this he shews, that the Temporary and Perpetual Tables,*

*viz.*

viz. that of the moveable Feasts for Forty Years, and that for finding EASTER for ever, do not clash with the Rule in this part, as the Doctor insinuates, and particularly in the Years 1668, 78, and 82. which the Doctor instances for that purpose; in which Years, says he, the Ecclesiastical Full Moon fell not on Sunday, as Dr. Wallis imagines, but upon Saturday in every one of them †. Upon the whole, says this Author, The Tables agree in every Instance with the Rubrick; and the Rubrick throughout, but particularly in the Places which the Doctor notes for Faulty, is most Authentick and Correct; nor is there any Difficulty in reconciling it with the Tables, unless it be in these Words [next after the 21st of March] &c. which Passage is cited in the following Conference, in a Note on p. 29. \*

Here Ended, I think, the Controversie about this Point, as manag'd by Churchmen only; no one, as I can find, having thought fit to vindicate Dr. Wallis's Exceptions to, and Corrections of the Rule.

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† See a Note on the Groundlessness of Dr. Wallis's Exceptions to this Rule, in this Preface, p. xxxiii.

\* N. B. He has not here taken any notice of Mr. Olyffe's manner of Solving this Difficulty, mention'd in the Conference, p. 27. n. i. nor of Mr. Thornton's, p. 28.

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Besides the abovemention'd Citations concerning this Rule, there is a very large Explication of it given by Dr. Newton, in his *Cosmographia*, Part II. Ch. 2. where he gives a large Account of the Cycle of the Moon, what it is, how placed in the Calendar, and to what purpose, [but not exactly true;] and in Ch. 3. where he gives a large Account likewise of its Use, in finding the Feast of EASTER. There is likewise some Account of it in the *Festa Anglo-Romana*, p. 46, &c. The *Clavis Calendaria*, p. 49, &c. and *The Church of England Man's Companion*, Ch. IV. Sect. 17. wherein the Rule is charg'd as Erroneous on Account of the Difference between the *Astronomical* and *Ecclesiastical Moons*.

But notwithstanding this Difference between the *Astronomical* (or True Moon in the Heavens, shewn in the Almanacks) and the *Ecclesiastical One* (shewn by the Column of Golden Numbers in the Calendar) the Almanack-makers have constantly follow'd the *Ecclesiastical One*, meant in the Rule, in their Calculations of EASTER-DAY, in which I have not observ'd any to vary, as they have in the placing of St. Matthias's Day in Leap-Years; and therefore it is very strange,

## P R E F A C E. li

that Mr. Partridge should say, \* that *As to the Rules prescribed in the Common-Prayer-Book for the Time of EASTER, upon which the Moveable Feasts depend, neither He, nor any Almanack-maker, nor even the Church, nor the Lawyers go by it; and that EASTER-DAY was not only set down in the Almanacks, but actually kept in the Year 1705, as well as in the Five preceding Years, on Days quite different from what it must have been according to that Rule, and that the two Terms dependent thereupon were kept accordingly.*

I might here proceed to give an Account of the several English Rules that have been given for finding of EASTER, different from this; but as the Limits of this Preface will not permit it, I shall only beg leave to observe, that from the many Exceptions made to this, as well by our Dissenting Brethren, † as by many of our

own

\* See his Letter to a Member of Parliament touching his Almanack for the Year 1710. and the Junction, whereby the Publishing of it is staid for the present; dated Dec. 10. 1709. in one Sheet.

† Notwithstanding the Dissenters amongst us have been the chief Cavillers against this Rule, yet it seems the Papists have fish'd in this, as well as other Troubled Waters amongst us. For it appears in Dr. Pitt's EASTER not mistim'd, p. V. that his

own Communion, and the many *False*, or at best *Imperfect Explications* and *Vindications* that have been made of it; It seems a *fuller Treatise* on this Subject was still necessary: And how far I have in this exceeded such as have wrote on this Subject before me, is humbly submitted to the Judgment of the *Candid Reader*, who I doubt not will readily acknowledge, that I have taken no small Pains to set this Point in a true Light; however, I have good Reason to think, that notwithstanding the great Pains I have taken in the compiling of this *Treatise*, there will be some Mistakes discover'd in it, but I hope they will not be found to be of a gross Nature, and therefore the more excusable in me, since such Great and Learned Persons, as Bp. *Beveridge*, Dr. *Wallis*, Dr. *Sherlock*, &c. have fallen into Mistakes in writing upon this Point, especially if (as I hope) I shall be found to have put it in a clearer

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Friend (whose Objections against the Rule in the 1664. he thereis answers) had told him, that *divers Roman Catholics and Priests were eager Pledgers for the 3d of April* [the Day on which it ought to have been kep', according to the Computation of the Full Moon by the Almanack's] Whereas by the Rule by the Kule it w:s fix'd to the 10th.

Light

Light than others who have gone before  
me have done.

The Principal End I propos'd in setting down the Rules for finding the *Golden Number* and the *Dominical Letter*, is, that thereby (by the help of the *Calendar*) it may easily be known when EASTER, or any *Moveable Feast*, or even EASTER and *Trinity Terms*, and their *Returns*, which have a Dependance upon EASTER, have at any time past happen'd, and may therefore prove of Use in the settling of *Chronology*, when they cannot be known any other way; and it may happen, that the true Date of several *Facts* and *Writings*, relating as well to the *State* as to the *Church*, may be discover'd hereby. For when the *Golden Number* and *Dominical Letters* of any Year are found, it is presently known by the *Table to find EASTER for ever*, when EASTER happen'd that Year; and when that's known, it is easily known when the other *Moveable Feasts* happen by the other Rules in the *Calendar*, which shew the Distance between them and EASTER.

As to the TABLE of *Golden Numbers* and *Dominical Letters*, &c. calculated for 532 Years; or in other Terms, the *Dionysian Period*, I found it necessary to make such a one,

a one, in order to find how the *Compilers* thereof calculated their *Full Moon*, whether on the *Fourteenth or Fifteenth Day*, *Inclusive from the New Moon*, since such as have wrote concerning *Ecclesiastical Computation* vary so much about it, as I have shewn in the following *Conference*, in my *Notes on Pag. 21, 22.* And in the making this TABLE, I calculated *EASTER* by the *Column of Golden Numbers*, accounting the *Fourteenth Day inclusive from the New Moon* for the *Full Moon*, and compar'd this Calculation with the TABLE for finding *EASTER for ever*, and found the *Rule* and the *Table*, according to this Method, constantly to agree throughout the whole Period of 532 Years.

At the same time likewise I calculated *EASTER*, after Dr. *Wallis's* Method of Reckoning the *Fifteenth Day inclusive from the New Moon* for the *Full Moon*, and wheresoever I found the *Rule*, according to this Calculation, and the *Table* to Clash, I set down in the *Column of the Dominical Letters* for those Years a [W] which happens no less than 67 times in this Period [which, being all *Sundays*, made his *Correction* of the *Rule* necessary, in order to make it agree with the *Table for finding EASTER for ever*] which

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which he made, from an Unwillingness to admit (as I have shewn, even from his own Authority in another case, he fairly might \*) that [the Full Moon next after the One and Twentieth of March] means [The Full Moon on the One and Twentieth.]

I have done the same likewise with Relation to Mr. Thornton's Method, by setting a [T] in the Column of Dominical Letters for those Years, wherein his pretended Solution of the Difficulty fails, as it does three times within this Period ||.

It was printed before last EASTER, together with the First Sheet of the Preface, and the First Sheet of the Conference; and therefore has a new Set of Pages: And to make it the more Intelligible, and Plain, the Reader is desired to Correct the Titles of the First and Last Column, by changing *Lunar* into *Solar*; and to add to Sect. III. [in the Notes on p. 35.] p. 21. and to Sect. III. [in the Note on p. 36.] p. 28.

I rather chose to begin this TABLE with the Year 1549: the *Era* of our happy Reformation, when K. Edward the VI's First Common Prayer Book was printed, than with the Year 1672. (tho' the Dionysian Period begins there, both the

\* See the Conference, p. 33, &c. || ib. p. 29.

*Lunar and Solar Cycles beginning that Year)*  
that it may be the more easily seen by  
the *Almanacks*, in that and the follow-  
ing Editions of the *Common Prayer*, that  
I have not erred either in the placing  
the *Dominical Letter*, or in my Calcu-  
lation of *EASTER*, and hope it will  
from thence sufficiently appear, that  
the *Compilers* of our *Paschal Rules*, espe-  
cially of the *Table for finding EASTER*  
*for ever*, (of which this Rule, that has  
been made such a *Bone of Contention*, by  
reason it is not so clearly express'd,  
as it is to be wish'd it were) did in  
their Calculations account the *Paschal*  
*Full Moon* to be the *Fourteenth*, and  
not the *Fifteenth Day inclusive* from the  
*Paschal New Moon*; and that the latter  
Part of the Rule needs not that *Cor-  
rection* which Dr. *Wallis* has suggested  
it does. Though after all, it must be  
own'd, that it is so express'd, as to be  
very liable to be *mistrayned*, it not be-  
ing obvious to every common Capacity,  
that the Words [*next after the One and*  
*Twentieth Day of March*] should (as I  
have clearly shewn they may and do \*)

\* See the *Conf.* p. 30, &c. This it was that occa-  
tion'd Dr. *Wallis* not only to condemn the Rule  
as *False*, but even the *Table to find EASTER for  
ever*. [See his *Letter to Bp. *Pell**, p. 39.]

mean [on] as well as [after the One and Twentieth Day of March] not to mention the Impropriety of the Word *After*, being understood in this Rule in two Senses, in this place *Inclusively*, as *Including the Beginning of the 21st of March*; and in the latter part *Exclusively*, as *Excluding the whole Sunday on which the Full Moon should happen* †, which would be solv'd,

\* So likewise, as Dr. Wallis has observ'd [in his Letter to Bp. Fell, p. 41.] in the Account given of the Distance of some of the Moveable Feasts from EASTER-DAY, with Relation to Ascension Day, which is said to be Forty Days after EASTER; the Word *After* must be understood as *Inclusive* of EASTER-DAY, though as *Exclusive* of it, with Respect to Rogation Sunday, &c. [N. B. In Sacro Bisco's Comput. Ecclesiasticus, where the same thing is said of Ascension-Day, it is added *Incluso Utroque Die.*] Besides this Instance, there are several others, which do sufficiently shew, that the Calendar needs a further Review, on Account of some Mistakes and Defects; which, without Doubt, wou'd have been Corrected and Supplied in 1661, by the Revisers thereof, had they not been hurried by the Parliament, as Archbishop Bancroft frequently own'd they were. Of the former sort, are, 1. The many Miswritings in the Cycle of Golden Numbers, as Dr. Wallis has justly observ'd [in his Letter to Bp. Fell, p. 36.] besides several others, which he has taken no notice of. 2. The Note at the Bottom of the Table of Moveable Feasts for Forty Years; which declares, that the Supputation of the Year of our Lord

solv'd, as well as the Difficulty which stagger'd both Dr. Wallis, and Mr. Thornton, arising from EASTER-DAY's falling sometimes on March 22. if the Rule were express'd as it is in the Rubrick, *de Festis Mobilibus*, before the Roman Calendar ||, from

*in the Church of England beginneth the Five and Twentieth Day of March; whereas the Doctor rightly observes [Ib. p. 42.] it is not true with Relation to those Feasts which precede March 25. neither in that Table, nor in that to find EASTER for ever. As to Defects in the Calendar, the Doctor has rightly observ'd; 1. That a Rubrick is wanting, to tell us which are the Forty Days of Lent [Ib. p. 42.] 2. That a Rubrick is wanting, to let us know the Difference between the True and Putative New and Full Moon [Ib. p. 35.] And even Dr. Pell has own'd [in his EASTER not mistim'd] that a Rubbrick is wanting, to let us know the use of the Golden Number; which, very probably, was intended, but thro' hast omitted; because a Rubbrick, which was set in the Old Calendar at the Bottom of the Almanacks, or Table of the Moveable Feasts, was left out in 1661.*

|| *Quoniam ex decreto sacri Concilii Nicenii Pascha ex quo reliqua festa mobilia pendent, celebrari debet die Dominico quā proxime succedit XIV. Luna primi mensis, (is vero apud Hebreos vocatur primus mensis, Cujus XIV. Luna vel cadit in diem Verni Äquinociti, quod die 21 mensis Martii contingit, vel propius ipsum sequitur) efficitur ut si Epacta Cujusvis anni inveniatur & ab eis in Kalendario notata inter diem octavum Martii inclusive & quintum Aprilis inclusive (hujus enim Epactae XIV. Luna cadit in diem Äquinociti verni, id est in diem 21 Martii, vel eum propius sequitur)*

from whence Bp. *Cofin* very probably took it, *viz.* EASTER-DAY, &c. is always the First Sunday after the First Full Moon, which happens on, or next after the 21st of March, &c. And it were to be wish'd, that some Account was given of the Full Moon meant in the Rule, and how it is to be found, as was given in the Old Calendars \*.

I chose

*numerentur inclusive deorsum versus dies quatuordecim, proximus dies Dominicus diem hunc XIV. sequence (nec cum Iudeis conveniamus, si forte dies XIV. Lunæ cadet in diem Dominicum) sit dies Pasche.*

N. B. It is likewise so express'd by several Authors that have given an Account of the Determinations of the Council of Nice about it.

\* N. B. I have before in this Preface, p. 5. given a Passage, put before a Bible, printed in Folio 1576, wherein a Direction is given for finding the Golden Number; since which I have seen the following Rubrick to the same Purpose in several old Common prayer Books and Bibles that have the Calendar before them, left out at the Revising thereof in 1661. when I presume a ful'er Account was intended to have been substituted in its stead, but thro' hast omitted. It is at the Bottom of the Almanack, &c. which is of the same Nature with the Table of Moveable Feasts for Forty Years in these Words:

The Golden Number is so called, because it was written in the Calendar with Letters of Gold right at that Day whereon the Moon changed, and it is the space of 19 Years in the which the Moon returns to the self same Day as the Sun, and therefore it is also

I chose to put this Treatise into the Form of *A Conference between a Churchman and a Dissenter*; 1. That I might thereby make it the more plain and easie to be understood. 2. Because, though it has of late been made a Matter of Dispute between *Churchmen*, it was at first Objected against by *Dissenters*, and has (as I have shewn in this Preface) been very frequently urg'd by them as an Argument (though, as I hope I have sufficiently prov'd \*) very Groundlesly, against *Ministerial Conformity*; and I have Confirm'd, as near as I could, almost all I have said by the Authority of others, who have wrote on these Points before me.

I intended to have annex'd, by way of *Postscript* to the following *Treatise*, after p. 36. An Account of the *Lunar* and *Solar Cycles*, with an *Exact Cycle* of the *Golden Numbers*, which having re-

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called the *Cycle of the Moon*, in the which the *Solstices* and *Equinoctials* do return to one point in the *Zodiack*.

To find it every Year, you must add one to the Year of Christ, for Christ was born one Year of the 19 already past; then divide the whole by 19, and that which remaineth is the *Golden Number* for that Year, if there be no Surplusal, it is then 19.

\* See the *Conference*, p. 3, &c.

ceived

ceived Corruptions in many places in a long Tract of Time, (by reason when Astronomers began to compile Tables for shewing the *Mean Motions* of the Sun and Moon, this Cycle grew out of Use, except so much of it as related to the finding of EASTER, viz. from March 8. to April 5. inclusive, as I have shewn in the following Treatise, p. 18, &c. which has been kept entire and free from Error) was, without Correction, continued in the *Book of Common Prayer*, by the Revisers of the Calendar in 1661. and tho' pretended to be Corrected by several Modern Writers, † has (I have good Reason to fear) been truly Regulated by none; which I purpose to give the Reader, together with a large *Explication* of the Manner and Method of its being plac'd in the Calendar, in a Second *Explication and Vindication of this Rule*, if suitable Encouragement be given me to pursue this Subject any farther, and to correct any Mistakes, or supply any Defects, which shall be observ'd in this; of which I shall

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† Ep. Beveridge in his *Institutiones Chronologicae* and the Abridgement of it. viz. *Introductio ad Chronologiam*. Blondel, in his *Histoire du Calendrier Romain*; and Dr. Nichols, in his Comment on the *Book of Common Prayer*.

thank-

thankfully receive any Notice, in a Letter to Mr. Downing in Bartholomew-Close.

I had Thoughts likewise of annexing hereto a large Examination of Dr. Wallis's *Letter to Bishop Fell*, concerning the True Time of Keeping St. Matthias's Day in Leap-Years; and therein to have shewn, i. That it is very clear, that the *Revisers* of the *Calendar* in 1661, did intend to make an Alteration in this Point, and that from the *Doctor* himself, who in that very *Letter*, wherein he contends that the *Festival* of St. *Matthias* is to be Regulated according to the *Column* of *Calends*, *Nones* and *Ides*, (which, though printed in the *Book of Common-Prayer*, Establish'd by the *Act of Uniformity*, has yet in several late *Editions* been left out, as being thought to be of no Use) does yet grant in the same *Letter*, p. 22. l. 9, 10, 11.) that the *Lessons* are to be guided [not by that *Column*] but by the *Column* of *Days*. And in p. 18. l. 14. that 29 stands at the Bottom of February, to direct what *Lessons* are to be read when February shall have a 29th *Day*; and wishes that that *Column* [instead of that of *Calends*, *Nones* and *Ides*] had stood next before that of the *Lessons*, which thereby

thereby had been less subject to Mistake [as indeed it does in most Editions, since the other is left out.]

Secondly, That the standing Rule of all the Computists, for more than Four Hundred Years past, none excepted [as he says, p. 13.] has not been contain'd in those Verses *Bisextum Sexta, &c.* declaring that this Feast was in *Leap-Years* to be kept on the *Natural Sixth Calends*, and not on the *Preternatural or Infititious One*; since it is not agreed, which Day in such Years is the *Natural Sixth Calends*, and which the *Preternatural One*; but I wave insisting any farther on this Point now, except that since both our *Church* and *State* account the 29th Day of February to be the *Infititious Day*, I conceive the ancient Custom of doubling the Letter *F.* at February 24, and 25. should be abolish'd; and the Letter *C.* henceforth doubled at February 28. and 29.

I must here add, that (as I have been inform'd) for want of Understanding this Rule, At Sea, and in our Factories and Plantations abroad, the Feast of EASTER, has been found out and kept according to Rules different from this, by the Help of the *Epact.*

## ADVERTISEMENT.

THE Reader is desired to take Notice, that in the following Treatise the Objection against the Rule, taken from the Difference between the Astronomical and Ecclesiastical Moon, is adapted to the Year 1711. by reason it was design'd to have been Publish'd before the last EASTER, when the two first half Sheets of the Preface, and the two first half Sheets of the Conference, and the TABLE were work'd off; but it will equally serve for this Year 1712. by reason of the same Difference between the Astronomical and Ecclesiastical Moon. The first Astronomical Full Moon after March 21. falling this Year on April 10. and the Sunday following, viz. April 13. [being Palm Sunday] and the Sunday following EASTER-DAY: Whereas the Ecclesiastical Full Moon meant in the Rule [viz. the 14th Day inclusive from the New Moon, found by the Column of Golden Numbers, to fall on March 21. the G. N. of this Year being 3.] falls on April 13. which being Sunday, EASTER-DAY (according to the latter part of the Rule) is not that Sunday, but the Sunday after, viz. April 20. as it is plac'd in all the Almanacks of this Year, and in the TABLE of Moveable Feasts for Forty Years, and that for finding EASTER for ever in the Calendar.

THE

*The Rule for finding EASTER in  
the Book of Common-Prayer,  
explain'd, and vindicated, in a  
familiar Conference, between  
a Church-man and a Dissenter.*

## I.

*Ch.* **N**eighbour, This is kindly done of You : I assure You, I am heartily glad to see You.

*Diff.* Sir, I am very much oblig'd to You upon many Accounts, but particularly for the Trouble You lately gave your self to reconcile me to Your Way of Keeping Christmas, tho' at the same Time I have still some other Difficulties on that Subject.

*C.* Prithee Neighbour, what are they ?

*D.* You shall have them another Time : at present, I am come to talk with You upon another Subject, if You are willing, and at Leisure.

*C.* With all my Heart; Pray what is it ?

*D.* It is concerning the Rule for finding EASTER in Your Common-Prayer-Book, which You know has been frequently found to fail, and does notoriously so this Year.

A

C.

C. Prithee, good Neighbour, sit down a little : 'Tis Possible I may satisfy You : 'Tis a Point I have formerly taken some Pains about.

D. And ha'nt You observ'd Your self that the Rule does notoriously fail this Year ? According to that, EASTER-DAY is always the first Sunday after the first Full Moon which happens next after the one and twentieth Day of March, and if the Full Moon happens upon a Sunday, EASTER-DAY is the Sunday after. Now all the Almanacks of this Year make the Full-Moon to fall on the twenty-third Day of March which is Friday, and yet EASTER-DAY is not the next Sunday, viz. the twenty-fifth Day, as the Rule says it should, but the Sunday following, viz. April the first.

C. Well : And what do you gather from that ?

D. Why ? is not this a plain Proof then that the Rule fails, and are we to be blam'd for refusing to give our Assent and Consent to all and every Thing contain'd in the Book of Common-Prayer, when this Rule is so manifestly erroneous ?

## II.

C. Hold a little, Sir : Are You sure You don't mistake the Rule ? Probably I may shew You by and by that it does not fail, tho' You are so confident it does. But

But since You except against *The Declaration of Assent and Consent*, &c. I must beg leave first to say, that this is nothing at all as to You, since it is not requir'd in order to *Lay Conformity*, tho' it be to *Ministerial Conformity*. It has been sufficiently prov'd by Two learned and judicious Authors, (1) that Mr. Calamy has strain'd these Words to a much Higher Sense than ever the Church intended to put upon them. (2) They have shewn, and so have, as far as I can find, All other Members of our Church; and even the most Strenuous Defenders of it, that *nothing more* is meant by this Declaration of Assent and Consent, than Assenting to the Lawfulness of the Book of Common-Prayer, and Consenting to use it (3).

A late Learned Author, speaking of this Declaration of Assent and Consent, has these

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(1) See Mr. Hoadley's *Reasonableness of Conformity to the Ch. of Engl.* &c. Part 1. 2d. Edit. p. 105. &c. and his *Defence of it*, Ch. 2. Mr. Ollyffe's *Defence of Ministerial Conformity to the Ch. of Engl.* p. 19. &c. and his 2d *Defence*, p. 103.

(2) See his *Abridgment of Baxter's Life*, and his *Three Defences of Moderate Non-conformity*.

(3) See Dr. Falkner's *Libertas Ecclesiastica*, p. 91. &c. Bp. Stillingfleet's *Mischief of Separation*. Durel's *Vindiciae Ecclesiae Anglicanae*, Cap. XVI. p. 100, &c. Fullwood's *Grand Case*, p. 13. Sherlock's *Discourse of Church Unity*, p. 105. A Letter to Mr. John Ollyffe touching the Declaration of Assent and Consent.

Words (1). ‘*The straining of this too high  
and putting too rigid a Sense upon it seems to  
minister the chief Occasion of Objections a-  
gainst it.* Now it is to be observ’d, that Assent  
and Consent are Words of the very same Im-  
portance, as Dr. Falkner proves from many  
Instances in our Statute Law, and mean no  
more when applied to Things to be practiced,  
order’d or used, save only an Allowance that  
they may lawfully be used or practised. Thus  
we give our unfeigned Assent and Consent  
to all and every Thing contained and pre-  
scribed in the Book of Common Prayer &c.  
i. e. We allow it to be a Book that has no-  
thing contrary to God’s Holy Ordinances in  
it: but is such as may Lawfully and Piously  
be used in all the Offices prescribed therein;  
and that as such we our selves will use it to  
the Edification of his Church. To which  
let me add the Words of the learned Dr.  
Falkner (2), who says, that ‘*Even such Per-  
sons who conceive some Things or Expressions  
prescribed, either in the Phrases of the Com-  
mon Prayer, or in the Pointing of the Psalms,  
or in the Translation of the Psalms or other  
Scriptures, not to be suitable to their own De-  
sires or Apprehensions, (yet to be free from*

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(1) See Mr. Bingham’s French Churches Apology for  
the Church of England, Book 3d, Chap. 3d.

(2) See his *Libertas Ecclesiastica*, p. 94.

'Sin, and of such a Nature as that the whole  
 'remaineth useful, to guide the Exercises of  
 'Piety ) those Persons may safely, and with a  
 'good Conscience, make this Declaration of  
 'Assent with respect to other weighty Con-  
 siderations of Submission to Authority, Pro-  
 moting Peace, Order, Unity, and the Edi-  
 fication of the Church in the united Exercise  
 'of a right Religious Worship. Even as such  
 learned Men who may judge even our last  
 Translation of the Bible, not to have fitly  
 expressed the Sense of some difficult Places,  
 'may yet both unfeignedly Assent and earnestly  
 persuade to the diligent Use thereof, as know-  
 ing it to be of excellent Advantage to pious  
 and humble Readers for their profitable  
 Learning the Gospel Doctrine, and the Will  
 'of God.

**D.** Pray say no more on this Point : for whatever be the Sense of the Declaration of Assent and Consent, it Signifies little or nothing to me, since I am not obliged to make it. But to your Promise : Pray, shew me that the Rule does not fail this Year.

**C.** In Order to that, We will first consider the Occasion of the making it, and when it was first made, and by whom.

**D.** I shall be glad to hear it.

**C.** You must know then, that in the early Times of Christianity, there were great

great Differences in the Christian Church, concerning the Time when EASTER, or the Feast of our blessed Saviour's Resurrection, should be observed, and there were different Customs as to that Point: The Christians in the East, keeping it in Imitation of the Jews, on the 14th day of the Moon, what Day of the Week soever it happen'd; pleading the Practice of St. John for so doing, and those of the West; never on that Day, but on the Sunday following, as they said, by the Direction of St. Peter.

These Differences at length grew so great, that Efforts were made several Times to bring the Christians of the East to Agree in this Point, with those of the West, but without Effect; tho' about the Year of Christ 200. Victor, Bishop of Rome, call'd a Synod of Bishops, in which it was unanimously agreed, except by the Bishops of Asia, that the Solemnity of our Saviour's Resurrection was not to be celebrated on any other Day but the Lord's-Day; and because they would not submit, Excommunicated them.

D. Well: What was the Consequence of this? Persecution and Violence, certainly, could do but little Good: Moderation, I see, was as much wanted formerly as it is now.

C. It was indeed severely censur'd by several Persons of great Judgment and

Tem-

Temper (1), and indeed it did more *Hurt* than *Good*: For the Breach grew wider and wider, till about the Year 325, the Pious Emperor *Constantine the Great*, (in order to put an End to that, and some other Differences, which had then very much distract'd the *Christian Church*,) call'd a General Council of the several *Christian Churches* then in being, and appointed the Meeting to be at a little Town call'd *Nice*: At this Place there then met no less than 318 *Bishops* (2).

(1) See *Suiceri Thesaurus Ecclesiasticus sub Voce Πάγα*. And *Bp. Hooper's Disc. of Lent*, Ch. 1.

(2) Any one that is minded to have a full Account of these Differences may consult *Euseb. Hist. Eccl.* l. 5. c. 23, 24. *Theodoret Hist. Ecclesiast.* lib. 1. c. 9, 10. *Vit. Constantin.* l. 3. c. 14. 18, 19, 20. *Socrat. Hist Eccl.* lib. 1. c. 9. *Sozomen, Hist. Eccl.* lib. 1. c. 21. *Dupin's Ecclesiast. Hist. Cent.* 4. p. 252. *Suiceri Thesaurus Ecclesiast. sub Voce Πάγα*. *Beveridge Institut. Chronolog.* lib. 2. c. 4. Reg. 5. Sept. 3. Dr. Pell's *EASTER* not mis-tim'd, a Letter written out of the Country to a Friend in London, concerning *EASTER-DAY*. *Booker's Tractatus Paschalis*. Dr. Wallis's Letter to Sr. John Blencow, in the *Philosophical Transactions*, No. 240. Vol. 23. p. 185. *Bp. Hooper's Discourse of Lent*, p. 61. *Collier's Dictionary* under the Word *Quartodecimans*. Mr. Wright's Postscript to his short *View of Mr. Whiston's Chronology of the Old Testament*. Mr. Olliffe's Second Defence of Ministerial Conformity to the Church of Engl. p. 217. Dr. Wille's Judgm. of the Foreign Reformed Churches concerning the Church of England. And Mr. Gadbury's *Festum Festorum*.

D. Well, What was done at this mighty Meeting?

C. It was at this Time that these Differences were in a manner happily composed, by several prudent Canons, which were then made for the Keeping of EASTER, at one and the same Time, in all Parts of the Christian Church.

D. An Excellent Emperor Indeed! No one surely will commend his *Wisdom*, whatever they may say or think of his *Piety*, who could imagine such a Trifle as this worthy the Serious Consideration of such a Numerous and Venerable Assembly.

C. You may think whatever You please of him, and call his *Wisdom* and *Prudence* into Question as much as You think fit, But I assure You, The Christian Church in almost all Ages has approv'd of what he did on this Occasion, by following the Rules and Canons which were made in this Synod for that Purpose.

D. Since You have talk'd so much of the Rules and Canons made in this Synod for this End, I desire You would tell me what they were, and what Success attended them.

C. I know not how to give them You better, than in the Words of the Learned Dr. Nichols.

D. Pray let me hear them then.

C.

C. The Doctor in his *Excellent Comment* on the *Book of Common-Prayer*, in Note on the Rule for finding EASTER, speaking of the Determinations of this Synod, says, that "they decreed two Things. First, " That EASTER should be observ'd, " according to the Romans (1) and other " Western Churches. Secondly, That the " Christians should have nothing in common " with the hateful People of the Jews, i. e. " that they should never celebrate their " EASTER upon the same Day on which " the Jews celebrated their Passover, as ap- " pears by Constantine's Letter to the " Churches upon the Occasion of the " Council's Determination in this Affair.

(2)

D. What was the Effect of these grave Determinations of this venerable Body? Did they put an End to these Differences?

C. Yes: they did to these, but there soon arose new ones: (3) For it being referr'd to the Church of Alexandria, wherein were

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(1) Συμπόνιος Πανδίοις, Ep. Conc. Nic. Theod. Lib. 1. cap. 9.

(2) Euseb. de Vita Conf. Lib. 3. cap. 16.

(3) See Gadbury's *Festum Festorum*, p. 21, 22. Hoptons Concordancie of Years, Chap. XXXIX. Bookers's *Tractatus Paschalis*, p. 8. &c. Pell's *Easter not mislim'd*, p. 9.

more and better Astronomers than in any other Part of the World, to calculate EASTER, and it being agreed that the Bishop thereof should every Year give Notice by Letter to all other Churches, when they should begin their Lent, and when their EASTER, and he either neglecting to do it in due time, or his Letters miscarriying: Other Churches began to invent Cycles for the finding EASTER themselves, and this bred some Confusion for a pretty considerable Time, till A.D. 532. One Dignissimus Exiguus, a Roman Abbot, from a Cycle of 532 Years, made a Table for finding EASTER for ever, which soon receiv'd a General Approbation, and has been ever since follow'd by all Churches till A.D. 1583, when Pope Gregory XIII. not only alter'd the Stile, but also the manner of Calculating EASTER, directing it to be found by the Epact, by which means there is sometimes 7, sometimes 28, and sometimes even 35 days difference between our EASTER and that of the Church of Rome, as a very judicious and learned Writer has shewn by a Table for that Purpose. (1)

D. Pray Sir be pleas'd to put an End to this long digression, and come to the Point which

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(1) See Booker's *Tractatus Paschalis*, p. 43.

which I mention'd to you at my first coming in, viz. How you could clear *The Rule* in your *Common-Prayer-Book*, which says, that **EASTER DAY** is always the first Sunday after the First Full Moon which happens next after the One and Twentieth of March, when all the *Almanacks* of this Year make the *Full Moon* to fall on the Twenty Third Day of March, which is *Friday*, and yet **EASTER-DAY** is not the next Sunday, viz. the Twenty Fifth Day, but the Sunday following, viz. *April the First*.

C. I come now then to the Point, and I must beg leave to tell you that you think the *Rule* is false, because you don't rightly understand it.

D. Pray why so, is it not plain enough? What part of it pray is it that I don't rightly understand?

C. You are mistaken in that Part of it that relates to the *Full-Moon*, which you imagine is to be found by the *Almanacks*, whereas it is not.

D. Why pray how is it to be found else; I am sure there is no *Direction* given in your *Common-Prayer-Book* for finding it elsewhere?

C. Yes; there is, tho' it be not so plainly express'd as I cou'd wish it were.

D. Pray where is this *Direction*? B 2 C. It

C. It is in the Calendar where there is in most, and ought to be in all Editions of the Common Prayer Book, a Column of Figures call'd the Golden Number, plac'd even with certain Days in every Month, as for Example:

In March { 3 } is set against the { 12 } Day.  
 { 11 } { 3 } { 19 }

and so on; and by this Column of Golden Numbers you must find the Full Moon.

D. Pray let me into this mighty Secret.

C. It is no such Secret, any one that is but dispos'd to spend a very little Time this way, may easily find it out.

D. Then pray Sir give me a little Direction for that End.

C. The Way is, First, To find out the Golden Number for the Year whose EASTER you desire to know.

D. Pray Sir, before you go any further, let me know the Meaning and Use of this Golden Number.

C. That I will do if you please another Time; but at present, if you will have the Patience, I would shew you how they are to be made Use of, with relation to the Rule for finding EASTER.

D. Well

D. Well Sir, go on then.

C. To find out the *Full Moon* then, you must, as I said before, First find out the *Golden Number* of the Year whose *EASTER* you desire to know.

D. You will pardon me, Sir, if I am a little Impertinent in *Interrupting* you; for I love to go step by step, and therefore before you go any farther, I would beg you to tell me how I may find out this *Golden Number*.

C. Why there are several Ways for that, as First, You may find it by every *Almanack*.

D. But suppose my Curiosity should incline me to know when *EASTER* will fall 5 or 6 Years hence; how shall I know it then since the *Almanacks* shew the *Golden Number* for no more than one Year.

C. You may then look into the *Common-Prayer-Book*, and you will find it in the *Table of the Moveable Feasts, calculated for 40 Years*.

D. But what if I should, when this fit of Curiosity comes upon me, not be able to meet with a *Common-Prayer-Book*, that would shew me this; for in all the *Editions* of it from 1662 to 1700 that *Table* begins at 1661 and ends with 1700, so that none but the *Editions* printed since 1700 can

can shew this, and even in several of these later Editions, either thro' the Negligence or Ignorance of the Printers, the Column of Golden Numbers is left out in that Table.

C. Why then I will give you the Rule for finding the Golden Number for ever; and that is this, You must add to the Year, whose Golden Number you desire, 1.

D. Pray why so?

G. Because Our Saviour Christ (from whose Birth we begin our Account) was Born when the Golden Number was 1.

D. Well, what must be done next?

C. After you have added the Number 1 to the Year, you must divide the Product by 19, and the Quotient shews the Number of Lunar Cycles, or Revolutions of Golden Numbers, which have pass'd since our Saviour's Birth. and the remainder is the Golden Number desir'd; but if 0 remains, the Golden Number is 19: For Example, 1 being added to this Year 1711 makes 1712, which being Divided by 19, the Quotient being 90, shews that 90 Lunar Cycles have pass'd since our Saviour's Birth, and the remainder being 2, shews that that is the Golden Number for this Year, as does the Table of the Moveable Feasts, calculated for 40 Years, in the Common-Prayer-Book, and even all this Year's Almanacks.

D. Sir, I thank you ; this has satisfy'd me as to this Point : Well, when I have found out the *Golden Number*, what must I do next ?

C. You must then look into the *Book of Common Prayer*, and in the *Calendar* before the *Days* of every *Menth*, you will find a *Column of Figures*, not exceeding the Number of 19, which are call'd the *Golden Numbers*, and the *Day* against which the *Golden Number* of any Year is plac'd, is the *New Moon* of that *Month* of that Year.

D. Nay, Sir, that is false, as may be easily seen by comparing the *New Moons*, found out according to this Method, with those mention'd in the *Almanacks*. As for Example.

C. You need not produce me any Examples, for I know what you say to be true, and the Reason of it.

D. Pray let me know the Reason of it.

C. It is because the State of the *Moon*, as well as of the *Sun*, is alter'd now from what it was at the *Council of Nice*, or at least in the Time of *Dionysius Exiguus*, when this Rule was first made, and the Cycle of *Golden Numbers* invented to find it out : According to the Judgment of the best *Astronomers* of these Times, the *Vernal Equinox*, or the Time when the *Days* and *Nights* are

are equal in the Spring, was observ'd to fall on the 21<sup>st</sup> of March, tho' now it falls on the 19<sup>th</sup>; and the true New Moons do now fall between 4 and 5 Days sooner than they did then, and for this End the Golden Numbers are in some Calendars set 4 Days higher. (1)

D. Why pray, whence comes this Difference?

C. The Reason of it is this: The Julian Year contains 365 Days and 6 Hours, which being multiply'd by the Lunar Cycle 19, makes 6939 Days and 18 Hours; but the Lunar Year being multiply'd by the same Number, and its Embolismal Months added to it, produce only 6939 Days & 6 Hours and a half, so that there is the Difference of 1 Hour and a half between the Lunar Cycle and 19 Julian Years; and therefore, after the Revolution of 19 Years, there is not an exact Equation of the Motions of the Luminaries: Now this Difference being long neglected by the Writers of Calendars, did produce Errors in the Computation of New and Full Moons, so that now the Difference is no less than 4 Days, and if you reckon but 5 Days

(1) As in the Calendar of a Common-Prayer-Book, Lond. 1627. fol. The Scotch Common-Prayer Book, Edinburgh, 1637. fol. and the Great Church Bible, Lond. 1640. fol.

Days Exclusive above the Day against which  
the Golden Number is set, you will generally  
have the True New Moon, (1.) <sup>under the same</sup>  
Dost shall not trouble my self about any  
other New Moon than that which governs  
EASTER; pray how is That to be found

(1.) Dr. Pell, in his *Easter not mis-tink'd*, p.vi. having cited some old Verses containing Rules for finding Easter [which are in the Preface p.iii.] --- says, The New Moon meant in those Verses, is not such as our Almanacks now profess to give us, namely the Hour and Minute of the true Conjunction of the Sun and Moon; but it is only the Day of the Moons mean Conjunction, as it was about 1300 Years agoe; viz. at the Time of the Council of Nice, when the Vernal Equinox was observd to fall on March 21, and is there [viz. in the Calendars of the Missals which have the Column of Golden Numbers in them] found merely by taking the Day against which the proposed Years Golden Number stands in the Margin of each Month. For that Computist knew well enough, that that Day would be four Days after the New Moon of his own Time, and therefore bids us begin at the Day so found, and tell upwards a Syllable to each Day, saying, in cœlis est hic; The Syllable hic will fall four Days above your Golden Number and there shew you the Day of the New Moon for your Time.

In the Prymer of Salisbury Use likewise 120 1534 (wherein is the same Column of Golden Numbers as in the Calendar of the Common-Prayer-Book) tis laid, The Newe Moon is commonly every Moone, in the fyfth Day before the Golden Number that teneth for the yere. N. B. The Reason of the

C. The Method of finding it out, is this; You must look into the Calendar, and mark against what Day the Golden Number is plac'd between March the 8th and April the 5th Inclusive [i.e. accounting March 8th the First, and April 5th the Last of such Days] and that is the New Moon which governs EASTER.

D. Pray why must I not look for the Golden Number before March 8th?

C. Because the First Council of Nice fix'd the Vernal Equinox on March 21st, and appointed the First Sunday after the first Full Moon which should happen on or next after this Vernal Equinox to be EASTER-DAY (1.) so that the Full Moon which governs EASTER, must fall either on or some Days after the 21st of March, and consequently the

Seeming Difference between Dr. Pell and the Priests, as to the Place of the True New Moon in the Calendar, is that the 4th Day in the former is reckon'd Exclusive and the 5th in the latter Inclusively; tho' now the True New-Moon must be reckon'd the 5th Exclusive, by reason the Difference between the Astronomical and Ecclesiastical New-Moon, which was then but about 4 Days is now become almost 5.

(1.) This was grounded on their following the Usage of the Jews, who began their Year with the New Moon which happen'd nearest the Vernal Equinox, or the Time of the Sun's entering into Aries, whether before or after it; and keeping their Pas-

New Moon which governs EASTER cannot happen before March 8th. (1.)

D. But why when I am finding EASTER according to this Method, must I not look for the Golden Number after April the fifth?

C. Because otherwise the Full Moon would fall after the 25th of April, which is the utmost Limit of EASTER, according to the Rule, which says, that it *is always the first Sunday after the first Full Moon that happens next after the one and Twentieth Day of March*, which said Sunday cannot fall after April the 25th?

sover on the Fourteenth Day Inclusive, after this New Moon.

(1.) I must confess, it does not appear from the Ecclesiastical Historians, particularly Eusebius and Theodoret; that the Council of Nice did explicitly decree any thing more about this Affair, than 1st. That the Christians shou'd not keep their EASTER on the same Day the Jews kept their PASSOVER, and 2dly. That they should follow the Rules of the Romans [and consequently not of the Asiaticks or Quartodecimans] in keeping it. Which Rules I take to be, what Modern Writers on this Subject, [as Petavius l. 2. c. 66. The Rubrick de Festis Mobilibus in the Roman Breviaries and Missals. Beveridge l. 1. c. 9. Sect. 8. and 9. Booker p. 5. The Rule for finding Easter Explain'd and Vindicated, p. 7. the Reform'd Calendar p. 12. Blondel, Part 1. c. Spanhemij Introd. ad Chronolog. et Hist. Sacr. p. 61.] call the Determinations of the Council of Nice about this Point.

D. Is then the whole Cycle of the Golden Numbers comprehended between these two days viz. March 8th and April 8th inclusive?

C. Yes; You may easily see it to be so by looking into the Calendar.

## III.

D. Well; when I have found out the New Moon according to this Method, How must I find out the Full Moon?

C. You must reckon Fourteen Days from thence inclusive, i. e. accounting the Day of the New Moon for the First, and stopping at the Fourteenth, and calling that the Full Moon.

D. Is the Full Moon then always the fourteenth Day inclusive, from the New Moon?

C. It is never so in Astronomical Reality (1.) but in Ecclesiastical Computation as it respects this Rule for finding EASTER, it is so always.

D. You say so, but several learned Persons, that seem to have studied this Point

(1.) N. B. According to the Astronomical Tables the Moon's mean Period is about 29 Days and 12 hours, so that consequently the mean Full Moon must happen about 14 days and 18 hours after the mean New Moon. For which Reason, in the Calendar the Golden Numbers of the same Denomination are generally plac'd alternately at 29 and 30 Days Distance from each other; Except where thro' the Error of the Printers they are Mij-written.

very accurately and carefully, have asserted that the Full Moon is not the Fourteenth, but the Fifteenth Day Inclusive from the New Moon. (1.) I know it, there are so; but yet there are others as learned and judicious as they, and I may say better skill'd in *Calendar Learning*, at least such as have studied this Rule better, that are of the contrary Opinion, and say that it is not the Fifteenth Day Inclusive but the Fourteenth (2.) Nay it must

(1.) See Bp. Beveridges *Institut. Chronolog.* Lib. 2. cap. 4. reg. 5. Sect. 3 in his *Example for the Year 1667*, where he calls April 2. (tho' it be the 15th inclusive,) the *Quarta Decima*, i. e. the Fourteenth from March 19, the Paschal New Moon of that Year, tho' in Sect. 1 and 2, he grants that the Council of Nice did decree [to which the latter Part of our Rule agrees] that EASTER shou'd not be celebrated on the Fourteenth Day of the Moon, but on the Sunday after, and that these Rules are most strictly [Religiosissime] observ'd by our Church. Dr. Wallis's *Letter to Sr. John Blencow in the Philosophical Transactions of May 1698.* No. 240, and to Bp. Fell in the *True Time of keeping St. Matthias Day in Leap Years*, p. 35. l. 21. &c. Mr. Wright's Postscript to his *Short View of Mr. Whiston's Chronology of the Old Testament.* The *Introd. ad Chronologiam*, p. 37. *The Clergy-Man's Vade Mecum.* c. 22. p. 199.

(2.) See Isidori Hispalensis *Origines* Lib. 6 *De Cyclo Paschali.* Petavius de Doct. Temp. passim Scaliger de *Emendatione Temporum* and *Elenchus Calen-*

be consider'd that in all the Books wrote about the *Calendar* and *Ecclesiastical Computation* the *Full Moon* bears no other Name than the *Fourteenth Moon*, and from thence came the *Name of Quarto Decimans*, which was given in the Primitive Times to such Christians as celebrated *EASTER* on the *Day of the Full Moon*, on which the Jews celebrated their *Passover* and not on the *Sunday after it*. But this TABLE of the *Golden Numbers* and *Dominical Letters Calculated for 532 Years*, which I have in my Hand, I hope will convince you, that Dr. *Wallis* and

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*darij Gregoriani passim.* Dr. *Nichols* in his *Comment on the Book of Common Prayer* in his *Note on this Rule*. *Newton's Cosmographia*, Part 2. Chap. 2. *Pauli de Middelburgo de recta Pascha Celebratione*, &c. *passim*. *Bucherius in Victoria Canonem Paschallem*, *passim*. *Spanhemij ad Introd. Chron & Hist. Sacr.* p. 66. *Colliers Dictionary*, under the Article *Quarto-Decimani*. Dr. *Pell's Easter not mis-tim'd*, p. 7. and 10. Mr. *Booker's Traditio Paschalis*, p. 34. Mr. *Thornton's Letter to Dr. Sloan*, publish'd in the *Philosophical Transactions*, of March, 1705. Vol. 24. p. 1902. Mr. *Jackman's Letter to Dr. Sloan*, of Oct. 13. 1705. published in the *Philosoph. Transact. of Oct. 1705*. Vol. 24. p. 2123. *Kalendarium Gregorianum perpetuum*, *passim*. *Blondel's Histoire du Calendrier Romain*, Part 2, Liv. 1. Ch. 4. Mr. *Ollyffes Second Defence of Ministerial Conformity to the Church of England*, p. 217. *The Rule for finding Easter explain'd and vindicated*, &c. p. 2. *Clavius passim*. *Beda passim*.

those

those that are of the same Opinion with him in this Point, are mistaken. (1.)  
 D. Pray lay it aside now, we will consider it by and by. Taking it for granted, that as you say, the Full Moon is the Fourteenth Day Inclusive from the New Moon, I wou'd fain know why it was fix'd to this Day since the Lunar Months contain sometimes Twenty nine and sometimes Thirty Days?

C. Because the Jewish Passover (at which Time our blessed Saviour was crucified) was appointed to be kept on the 14th Day of the Moon [see Exod. xii. 6.] which was the Rule of the Christians EASTER (2.)

D. Why then do you not keep EASTER on the Day of the Full Moon?

C. I have already given you an Account of the Differences which arose in the Primitive Times, between the Christians of the Eastern and of the Western Churches about this, which I will not repeat; and I gave you

(1.) See this TABLE after p. 40. with different running Pages, because it was printed by it self for the greater Expedition, before the preceding Part.

(2.) The Occasion of the 14th Moon being accounted the Full Moon by the Jews, was owing to their taking the New Moon from the Basis or Appearance of it, which did not happen 'till above a Day after the Mean Conjunction. V. Petav. l. 5.c.14.

an Answer to this Question from Dr. Nichols's Account of the Determinations of the first General Council of Nice, about this Affair, one of which was, that The Christians shoud have nothing in common with the Heathen People of the Jews, (1.) and therefore after they had fix'd the Vernal Equinox, (2.) they ordain'd, as is said in our Rule, that Easter Day should be the Sunday following the First Full Moon next after the Quicke and Twentieth of March; [the Day on which the Vernal Equinox was then observ'd to happen] and if that Full Moon shou'd happen upon a Sunday, that EASTERday should be the Sunday after. (3.)

(1.) See this Conference, p. 9. N.B. The Words of Constantine's Letter to the Council of Nice, [which is in Theodoret's Eccl. Hist. Lib. 1. Ch. 10.] relating to this, are as follow, Πρῶτον μὲν αὐτὸν εἰδούσεν τὴν ἀμφιλαῖην εκείνην πορθεῖ τὴν τριήν Ιεσοῦν ἐπομένην συντίθει πληρές οἱ τὰς ἑωραῖς ἀστέρας πλευσθεῖσας χριστούτες εἰ κόπος τὰς γυναῖκας οἱ πάνται πυρκαϊκον. —— Μάδερ τοιγενεῖσται τοῦν κοινῶνται τὰς εἰχθύντας Ιεράπετραν ὁ χλε.

(2.) See Page 19. Note (1.)

(3.) This Opposition to the Practice of the Quartodecimans, seems to be ground'd, not only on the Indignation which they conceiv'd against the Jews, express'd in the Emperours Letter Cited above; but on the Impropriety of keeping the Day of our Saviours Passion before the Fourteenth.

D. Sup-

## IV.

D. Suppose that the *Paschal New Moon*, should fall on *March 8th* which is the earliest that it can fall upon, which then is the *Full Moon*?

C. Why, *March 21st* that being the *Fourteenth Day Inclusive* after.

D. When then is *EASTER-DAY*?

C. Why the *next Sunday after*, yea tho' it should be the *next Day*, viz. *March 22d*.

D. But how I pray does that agree with your *Rule*, which saith it must be the *First Sunday after the first Full Moon* which happens next after the one and *Twentieth Day of March*,

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and the Day of his *Resurrection* on the *Fourteenth Day of the Moon*, when he rose from the Dead on the *Seventeenth*, as is declar'd by several of the *Antient Fathers*, and particularly by St. *Ambrose* in his *83d Epistle to the Bishops of Æmilia*, where he gives several Instances of the Practice of the Church in that Respect, by which he resolves the Scruple propos'd to him. See *Paulus de Middelburgo*, l. 5. *Rule for finding EASTER Explain'd*, &c. p. 8.

N. B. This is a further Argument that the *Full Moon* which was appointed to govern *EASTER*, was the *Fourteenth*, and not the *Fifteenth*, as Dr. *Wallis* and the rest, cited in page 20. note 1. contend; by Reason, according to their Calculation, there never could since the *Council of Nice* have happen'd such an Adjournment of *EASTER* from the *Sunday* that the *Paschal Full Moon* fell on to the *Sunday following*.

D

whereas

whereas this *Full Moon* happens on the one and Twentieth. (1.)

C. All your former *Objections* with Submission Sir, were but meer *Cavils* against the *Rule*; this does indeed look like a good one, and as it seems, convinc'd Dr. *Wallis* and Mr. *Thornton*, that the *Rule* was not rightly express'd, because they could not get over this *Difficulty*, and therefore Dr. *Wallis* in his *Letter* to Sir *John Blencow*, of May 14. 1698, [publish'd in the *Philosophical Transactions* of May 1698. No. 240. Vol. 23. p. 186.] has, contrary to all others that have wrote on this Subject, as I can find said that ' *The Fundamental Rule of the Nicene Council*, which we pretend to follow in the keeping of EASTER, is to this Purpose, EASTER-DAY is to be that Sunday which falls upon or next after the first Full Moon which happens next after the Vernal Equinox, which *Verbal Equinox* was then observ'd to fall on the 21st of March and in the Paschal Tables is yet reputed so to fall, tho' it do now fall on the 11th

(1.) I have not been able to meet with one *Dissenter* that has in print mention'd this *Objection*, nay not Mr. *Calamy* or his *Friend*, tho' Dr. *Wallis* had put it for them in a very good Light, in his *Letter* to Sir *J. Blencow*; and I have put it into the Mouth of a *Dissenter* here, that I might take Occasion to answer it, [See also his *Letter* to *Bp. Fell*, p. 39, 40.]

of March, and sometime on the 10th of March, and therefore instead of next after the Vernal Equinox, we say next after the 21st of March. But then it is said (by a Mistake I suppose) Next after the first Full Moon, instead of Upon or Next after the first Full Moon, for so it is to be understood and added.

D. You just now said, that Mr. Thornton as well as Dr. Wallis thought the Rule to be false; pray be pleas'd to tell me what were his Reasons for thinking so?

C. He differ'd from Dr. Wallis, in that he said that the Full Moon, was the Fourteenth Day inclusive, from the New Moon whereas the Doctor said, it was the Fifteenth. But the Reason why he thought the Rule was false, was because it sometimes happen'd, that March 22d was EASTER-DAY wheras the Rule says, that EASTER-DAY is always (i.) the first Sunday after the first Full

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(i.) Mr. Ollyffe not understanding the true meaning of the Rule, when he wrote his First Defence of Ministerial Conformity to the Church of England [against Mr. Calamy's Abridgment of Baxter's History, 8vo. 1702] tho' he corrected it afterwards, says, p. 71. That ' the Word always is proper, if the Rule generally be true, tho' it shou'd fail sometimes; The Word Always being applyed to Things of a perpetual or long Continuance, as 2 Sam. ix. 10. Job. xviii. 20. Acts x. 2.

*Moon, which happens next after the one and Twentieth Day of March, And therefore in order to solve this Difficulty, he explains the Rule another Way, viz. by asserting, (1.)*

' 1. That the 21<sup>st</sup> of March in all but Leap-Years, and in Leap-Years the 20<sup>th</sup> of March, was at the Time of the Council of Nice, when this Rule was made, the Vernal Equinox.

' 2. That the 20<sup>th</sup> of March in Leap-Years, is the same as the 21<sup>st</sup> of March in common Years.

*D. Well, is not this a right Explanation?*

*C. No, he has not by these Notes solv'd this Difficulty. Because he went upon the Supposition, that, according to his Computation of the Full Moon's being the 14<sup>th</sup> Day Inclusive from the New Moon, it would never happen on March 21<sup>st</sup>, but in Leap-Years, as it did in the Year 1668, When EASTER-DAY fell on March 22, and by Consequence that EASTER DAY would never fall on March 21, but in Leap-Years, Whereas the Full-Moon happens on March 21, as often as the Golden-Number is 16 and the Dominical Letter D. as you may see in Table for finding EASTER for ever in the Common-Prayer Book, and this as you will very clearly see in my TABLE it happens*

(1.) See the Philosophical Transactions for March 1705 Vol. 24 p. 192.

in Common Years, three Times within the Course of 532 Years, viz. in 1573, 1915, and 2010, whereas it happens but once so in that Period on a Leap-Year, viz. in 1668.

D. And do you say now, that the Rule is true and needs not to be corrected?

C. Yes I do indeed think so.

D. For what Reason I pray?

G. Because I think there is no need of any such Alteration or Explanation as they suggest, if we but understand, as one who formerly vindicated the Rule suggests (1.) that These Words [*next after March 21.*] are meant inclusively, as if it had been

(1.) See *An Explanation of this Rule in a Letter from the Reverend Mr. Jackman, to Dr. Hans Sloan, F. S. S. in the Philosophical Transactions of Octob. 1705.* abridg'd in the Preface.

N. B. The Author of *The Rule for finding EASTER explain'd and vindicated, &c.* in p. 10. says that ' That there is no Difficulty in reconciling 'the Rule with the Tables [as Dr. Wallis suggests 'there was] unless it be in these Words, *next af-*  
*ter the 21st of March* [when by the Tables it ap-  
'pears, that a *Full Moon* even upon the 21st shall  
'govern EASTER, and give it sometimes upon  
'the 22d. of March] which are yet very intelligi-  
'ble, to all who consider, that as by *Full Moon*,  
'in the Rubrick, is meant the reputed *Full Moon*,  
'counted upon the Ecclesiastical Tables, (or the  
'first Column in the Kalendar of the *Common  
'Prayer Book*) and limited to the 14th Day pre-  
'cisely [viz. inclusive] so by the *one and Twenti-*  
' said

‘ Said [next after the Commencement of  
‘ March 21] so that if the Full Moon hap-  
‘ pens On March 21, the same must be the  
‘ Paschal Full Moon.

D. This is a very odd way of speaking methinks, I fancy you will not find many that will believe the Words will bear this Sense, you put upon them.

C. Give me Leave to give an Answer to your Objection, from the Author whose Explanation it was; (1.) ‘ It will not be much boggled at (says he) by those that know and consider the Inclusive Way of reckoning used by the Romans, and from them deriv'd to all the Latin Churches, and particularly that of England; For 'tis as proper to say [next after March 21] with the meaning I contend for, as to say *Ter-  
tio (ante) Calendas, Nonas vel Idus* in the Sense of the Roman Calendar, or, as to say, ‘ (as our Church does, a little after the Rule

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‘ 21st Day of March is here understood the reputed  
‘ 21st Vernal Equinox, tied in Ecclesiastical Ac-  
‘ count, to the Beginning of that Day, so that  
‘ the Full Moons which happen upon that Day, as  
‘ well as on the following Days to the 5th of April  
‘ inclusively, are all reckon'd Full Moons after the  
‘ Vernal Equinox, or such as govern EASTER,  
‘ whereby the Paschal Bounds were fix'd at the  
‘ Council of Nice, to the 22d of March for the  
‘ Earliest and the 25th of April, for the Latest,  
‘ EASTER.

‘ for

for EASTER) that Ascension Day is Forty Days after EASTER, intending EASTER-DAY it self to be one of those Forty. And 'tis observable in this very Rule, that after it had been said, that EASTER-DAY is always the first Sunday after the Full Moon, &c. 'tis added, that if the Full Moon happens on a Sunday, EASTER-DAY is the Sunday after, which had been a gross Tautology, if by the first Sunday after the first Full Moon might not be understood, the Day of the Full Moon, it self, when happening to be Sunday. And if the Sunday of the Full Moon may be signified by the first Sunday after the Full Moon, then the Full Moon of March 21 may be signified by the Full Moon next after March 21.

D. But Sir, with Submission, this Answer is not satisfactory, for why must we be influenc'd in our Manner of Speech by Heathens, for your Argument is fetch'd chiefly from the Manner of Speech us'd by the Old Romans?

C. And very justly too, because our Stile and Way of Reckoning which is still in Use amongst us, is taken from them, it being at first invented by Julius Cesar the first Roman Emperour, and ever since call'd the Julian Stile. But you are perhaps for Reforming this Rule, as well as the Discipline and

and Worship of our Church, according to the Scriptural Model, as some in the Time of the Rebellion were, and for making Use of a Scriptural Almanack (1.) : But let me tell you, that this Way of speaking may be justified from Scripture.

D. Prove that, and you will entirely satisfy me.

C. To give you Satisfaction herein, I will beg Leave to read you a Passage out of a Discourse which Dr. Wallis publish'd in *Defence of the Christian Sabbath* [viz. the

(1.) See a Tract entituled, *Scripture Motives for Calendar Reformation urged, from divers Mistakes of the meaning of many Places in Holy Scripture, and the meer Ignorance of the Litteral Meaning thereof, and thereby of the Mystical; besides the Guilt (as it is feared) of strange Posts set by the Lord's Posts, by the common Use of the Vulgar Almanacks only, from the Testimonies of sundry Famous Authors, and from Presidents both ancient and Modern.* Partly urg'd formerly by Mr. I. B. renew'd and enlarg'd by H. Jesse, who in Lieu thereof, presents, commends and presses to the Use of the Scripture Calendar, which was used by the Antient Church of God, and by the Apostles and other Primitive Christians, and by Christ himself. 12°. 1650. Which in 1652 receiv'd an 18th Edition with Enlargements. See also by the same Author, *The Scripture Calendar in Use by the Prophets and Apostles, &c. Explaining the Accounts, Measures, Weights, Coyns, Customs and Language of God's ancient People and of the Primitive Christians,* by H. J. viz. Henry Jesse, a Servant of Jesus Christ. 12°. 1654.

Lord's

Lord's Day Sabbath] against one Mr. Bampfield, who had wrote a Book pleading for the Saturday Sabbath; wherein he not only justifies this Manner of Speech from Scripture, but from the Practice of almost all Nations.

D. I shall gladly hear it.

C. The Doctor having for Proof of the Sunday Sabbath, cited John xx. 26. and said that the Words 'After Eight days, was, as we commonly speak in English, on that Day Sennight, adds (1.) the Cavil which here he [viz. Mr. Bampfield in his Saturday Sabbath] makes to this Place, is so weak, that I am sorry to see it, from one who would seem to be serious. As if Eight Days after or after Eight Days, were not the same as what we would say a Week after or that Day Sennight after. For he must needs know, that 'tis not only the common Scripture Language, but the general Language of Latin and Greek Writers, to reckon Inclusively, that is, to take in both the Extreams. And so it is even at this Day (I think) in most Languages except the English. What we call a Sennight the French call Huit Jours (eight days) (2.) and what we say a Fort-

(1.) See his Discourse of the Christian Sabbath, 4to 1693. p. 20. &c.

(2.) So the old English word *Utas*, which Minsheu and Skinner in their Dictionaries, call the Octave or

night is with them Quinze Jours (fifteen Days); and so in all manner of Reckoning: a Fourth, a Third, an Eighth, a Fifteenth, and other Intervals in Musick, are always so reckoned. What we call a third Day Ague the Latins call a Quartan; and what we call every other Day, they call a Tertian. So they call Secundo Calendas (i.) (i. e. Secundo ante Calendas) what we would say one Day (not two Days) before the Calends; and they call Tertio Calendas what is with us two Days (not three days) before the Calends. So Nudius Tertius is what we would say two days agoe, and Nudius Quartus is in our Language,

Eighth Day. Likewise Octabis mention'd several times, in the Statutes of 51 Hen. 3. Anno Dom. 1266, concerning General Days in Bank, in real Actions, and concerning General Days in a Writ of Dower, denotes the Eighth Day Inclusive, or that Day Sennight; as likewise Quindena does that Day Fortnight. So in the Returns of the Termis, Octabis and Quindena signifie the Eighth and Fifteenth Days Inclusive, or what we call those Days Sevenight and Fortnight. So in the Rubrick of the Old Missals, concerning St. Matibias's Day, viz. that it must in Bissextile Years be Quartâ die a Cathedrâ St. Petri, which was the viii. Cal. Mart. or Feb. 22.

(i.) This very rarely occurs, because the usual signification of the Verb Sequor, from whence Secundus is derived, is to follow in Order of Time not of Calculation, and therefore this Day was generally call'd Pridie.

To this day has been added in most Books, the  
beginning of the month of March, three

Three Days ago (not Four) so Mark viii.  
 31. where Christ speaks of himself, that the Son of Man shall be kill'd, and after three Days rise again, that is on the Third Day after (Inclusively taken) or after the third Day is come: (Whereas according to the Sense this Author would put upon the Words it shou'd rather have been said after One Day, (for three Days were but) One Day between his Death and Resurrection) and it is the same in Sense with what he says, John xi. 19. Destroy this Temple (speaking of his Body) and in Three Days I will raise it up, εν τρινημερος, or as Mat. xxvii. 61. στα τριων μηνων that is the Third Day after (Inclusively.) And Mat. xxvii. 63.

So likewise is *Ante diem* and *Post diem* to be understood, in antient Authors as well Christian as Roman, as clearly appears by the following Examples.

Paulus Lib. 3. ad Legem Julianam & Papiam, as cited, Ff. de Verb. signif. l. 132. *Anniculus amittitur qui extremo anni die moritur;* & *Consuetudo loquendi, id ita esse declarat, Ante diem decimum Kalendarum, Post diem decimum Kalendarum,* neque utro enim Sermone Undecim dies significantur. The Sence of which Passage in English, I take to be this; An Infant may be said to dye being a Year old, that dyes UPON the last Day of the Year, that is the Day BEFORE it's Birth Day. Suppose it to be born ix. Kal. April, 1710. and to dye x. Kal. Ap. 1711. I say, 'Tis a Year old, for the Year was up, x. Kal. and ix. Kal. was the Beginning of a new Year. Thus we commonly say, *Post diem x.*

they tell Pilate, this Deceiver said after three Days I will rise again, *μετὰ τριῶνης νυκτός* (meaning thereby the third Day after inclusively) and therefore they pray that the Sepulchre may be made sure till the third Day, whereas, if (as our Author would reckon upon his Fingers) by after three Days, were to be understood when three whole Days

*Kal. Apr. filius meus N—— erit Anniculus.* And tho' Post diem x. might seem to signify the Day which in Order of Time follows the x. Kal. yet the known Custom of Speech, declares it to be that very x. Kal. it self. So again we commonly say, *Ante diem x. Kal. Apr. filius meus N—— erit Anniculus.* And tho' Ante diem x. might seem to signify the Day which in the order of reckoning PRECEEDS the x. Kal. viz. ix. Kal. yet the known Custom of Speech declares it to signify that very x. Kal it self. So that by neither of these Expressions is meant the Day AFTER the x. Kal. but the x. Kal. it self. This without Question is the true Meaning of that Sentence of Paulus's. The same is translated into Greek, in 3 Eclog. C. 132. at the End of Theoph. Institut. in these words, Εγιανοῖαι Ο— δακτὶ τελετῶν, ἡ εἰ τῷ ωστὶ<sup>ε</sup> η τὸ εὐταύτης ημέρᾳ τελετῶν καὶ ὅτε γάρ λεπτοὺς τοὺς διηγήσαντος καλανδῶν, ἢ μετὰ δεκάτου τῷ καλανδῶν, ἀλλά τῷ τῷ ἐνδεχότων ημερογύ. But, to come to other Examples. In Novella IVta. Epilog. Dat. Ante diem xvii. Kalend. Ap. Indict. xiii. which is express'd in Words at length in Novella IIIIta Epilogo, Dat. decimo septimo Kalend. Aprilis. So ante diem viii. Idus Nov. Cic. is in Cooper's Diction. in voce *Ante*, explain'd to be, Octavo Idus Nov. So ante diem tertium Non. Novemb. ante diem tertium Idus Nov. ante diem viii. Kal. hæc ego scribebam,

‘ after

after that should be pass'd, they need not  
 have set their Watch before the Fourth or  
 Fifth Day. Thus Christ's Ascension is said  
 to be Forty Days after his Resurrection,  
 (speaking of a Computation in Scripture Lan-  
 guage) which in our ordinary Manner of  
 Speech is but Nine and Thirty: For As-  
 cension Thursday (if Easter Day, be not  
 reckon'd for one) is but 39 Days after  
 Easter. Upon a like Account that Christ  
 tells us, Mat. xii. 40. That as Jonas was  
 Three Days and Three Nights in the  
 Whales Belly, so shall the Son of Man be  
 Three Days and Three Nights in the  
 Heart of the Earth. Not three whole  
 Days, and three whole Nights, but 'till  
 the third day was begun. For by Day  
 and Night is here understood, the νυχτίηερον  
 or what we name the artificial Day,  
 consisting of 24 Hours Day and  
 Night, and 'till such Third Day (or  
 νυχτίηερον) was begun, Christ rested in the  
 Grave, otherwise tho' he were in the Grave

&c. Cic. ad Attic. L. 4. Epist. 3. D. a. d. [id est  
 dat. ante Diem] vi. Kalendas Decembbris, ad Fam. L.  
 xvi. Ep. 1. a. d. iii. Nonas Octub. Thessalonica ibid.  
 Epist. 2. The same likewise occurs in LIVY, Eo-  
 dem anno Ante diem tertium Kalendas Januarias Co-  
 loniam eduxerunt. Liv. Lib. 37. C. 57. And again,  
 Ante Diem quartum Idus Martias. Liv. Lib. 40.  
 Cap. 59.

‘ (part

' (part of) three Days, yet [he was there] but two Nights. So Luk. xi. 21. when eight Days were accomplished (for the Circumcision of the Child) they called his Name Jesus, that is upon the eighth Day (Inclusive) reckoning the Day of his Birth for the First, and the Day of his Circumcision for the Last of the Eight Days, which with Six whole Days between make Eight; whereas if eight whole Days had been fully past, Christ had been circumcised the Tenth Day, the Sense being the same with that concerning John the Baptist Luk. i. 59. On the Eighth Day they came to circumcise the Child. So here after eight Days, that is on the eighth Day, or after after the eighth Day was come. And this I think is the constant Language of Scripture every where, And his [Mr. Bampfords] Objection needs no other Answer, but that St. John did not speak English. (1.)

D. I have now done with what concerns the New and Full Moon, you have fully satisfied me as to that Point. I would now de.

N. B. Dr. Wallis has in his second Defence of the Christian Sabbath Part the Second, p. 17. &c. further vindicated this Inclusive manner of Scripture Speech, and shewn that Mat. xxvii. 3. John xi. 26. Acts X. 3. and XXIV. 1. and Revolut. XI. 11. must be understood in the like Manner.

C. That

fire to know, how I must find out the Sunday after the Full Moon.?

C. That you may see in every Almanack, by the Dominical Letter.

D. But I wou'd know how to find out this Dominical Letter? (1.)

C. To do that you must Divide the Year by four, and add together the Dividend Divisor and Quotient, and divide the Sum by Seven, and subtract the Remainder thereof from Seven, after which Subtraction the Remainder shews the Dominical Letter, 1 denoting A. 2 B. 3 C. 4 D. 5 E. 6 F. and if 0 remains the Dominical Letter is G. For,

(1.) I cannot learn when the Column of Dominical Letters first got into the Calendar. The Letters in the Roman Calendar were A. B. C. D. E. F. G. H. which shew'd their Nundina, and others which shew'd their Fasti, Nefasti and Comitiales Dies, as may be seen in the Calendar of Julius Cæsar, which Mr. Blondel has given in his Hist. du Calendrier Romain, Part. I. liv. 3. c. 5. And in the Period of Victorius which was compos'd on Occasion of the Differences about the true Time of keeping EASTER, A. D. 455. as Bucherius tells us, Cap. I. instead of the Column of Dominical Letters there is one wherein are inserted, Feria II. III. IV. V. VI. Sabbat. Dominic. The Cycle of the Sun, as he there says, not being then invented.

N. B. Petavius l. 2. c. 64. makes mention of the Dominical Letter, when he speaks of EASTER-DAY but of the Feria when he mentions the Full-Moon.

Example,

Example, 1711 being divided by 4. has 427 for its Quotient, which being added to 1711 and 4, makes 2142, which being divided by 7 has 0 for its Remainder and shews the Dominical Letter to be G.

D. Well, but how must I know the Dominical Letters, when it is Bissextile or Leap Year, for then I find there are Two.

C. It is known by Dividing the Year (casting away for the greater Ease, the Thousands and Hundreds) by 4 whether the Year be Leap Year or no, for if 0 remains then it is Bissextile or Leap Year, and the Letter that Follows in the Order of the Alphabet, next after that Letter which by the foregoing Rule is found to be the Dominical Letter, as there plac'd, (tho' it be in the Order of the Alphabet the Latter of the two), is the Dominical Letter, from Jan. the 1st. 'till Feb. the 24th, from which Time to the End of the Year, the Latter Letter of the two is the Dominical Letter. As for Example, By dividing the Year 1712 by 4, you will find that 0 remains, and by Consequence that it is Bissextile or Leap Year, and by the Rule I have before given you, you will find E to be the Dominical Letter, the next to which in the Order of the Alphabet, viz. F. being set before it, shews that F. E. are the Dominical Letters for that Year, so that F is the Dominical Letter from Jan. 1st to Feb. 24th. and E. for the remaining Part of the Year.

D. Now Sir, if you please I will look upon the TABLE which you would have had me look'd upon before.

C. Here it is.

## A TABLE

of the  
Dominical  
Letters

has	to	use	Domini	Year	of	the	Golden	Days
d	o	is	to	use	the	days	of	the
di-	e-	is	the	use	days	the	days	the
news	ap-	is	the	the	days	the	days	the
		is	the	the	days	the	days	the

# A TABLE of Gol- den Numbers and Domi- nical Letters.

Calculated for 532 Years.

Lunar Cycle.	Golden Number	Years of our Lord.	Dominical Letters.	Solar Cycle.
[I]	I	1549	F	[I]
	II	1550	E	
	III	1551	D	
	IV	1552	C B	[I]
	V	1553	A W.	
	VI	1554	G	
	VII	1555	F	

( 2 )

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	18	1556	E D	
	19	1557	C W.	A
	1	1558	B	
	2	1559	A W.	
	3	1560	G F W.	
	4	1561	E	
	5	1562	D	
	6	1563	C W.	
	7	1564	B A	
	8	1565	G	I
	9	1566	F	
	10	1567	E	
[2]	11	1568	D C	
	12	1569	B	
	13	1570	A	
	14	1571	G	I

( 3 )

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	15	1572	F E	
	16	1573	D W. T.	
	17	1574	C	
	18	1575	B	
	19	1576	A G	
	1	1577	F	[2]
	2	1578	E	
	3	1579	D	
	4	1580	C B W.	
	5	1581	A	
	6	1582	G	
	7	1583	F W.	
	8	1584	E D W.	
	9	1585	C	
	10	1586	B	
[3]	11	1587	A W.	

( 4 )

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
12	1588	G F		
13	1589	E		
14	1590	D		
15	1591	C		
16	1592	B. A		
17	1593	G		
18	1594	F		
19	1595	E		
20	1596	D C		
21	1597	B		
22	1598	A		
23	1599	G		
24	1600	F E W.		
25	1601	D		
26	1602	C		
27	1603	B I		

Lunar Cycle.

[4]

((50))

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	9	1604	A G W.	
	10	1605	F	[3]
[4]	11	1606	E	
	12	1607	D W.	
	13	1608	C B	
	14	1609	A	
	15	1610	G	
	16	1611	F	
	17	1612	E D	
	18	1613	C	
	19	1614	B	
	1	1615	A	
	2	1616	G F	
	3	1617	E	
	4	1618	D	
	5	1619	C	

( 6 . )

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	6	1620	B A	
	7	1621	G	
	8	1622	F	
	9	1623	E	
	10	1624	D C W.	
[5]	11	1625	B	
	12	1626	A	
	13	1627	G W.	
	14	1628	F E W.	
	15	1629	D	
	16	1630	C	
	17	1631	B W.	
	18	1632	A G	
	19	1633	F	[4]
	20	1634	E W.	
	21	1635	D	

(7)

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
3	1636	C B		
4	1637	A		
5	1638	G		
6	1639	F		
7	1640	E D		
8	1641	C		
9	1642	B		
10	1643	A		
[6] 11	1644	G F		
12	1645	E		
13	1646	D		
14	1647	C		
15	1648	B A W.		
16	1649	G		
17	1650	F		
18	1651	E W.		

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
19		1652	D C W.	
1		1653	B	
2		1654	A W.	
3		1655	G	
4		1656	F E	
5		1657	D	
6		1658	C W.	
7		1659	B	
8		1660	A G	[8]
9		1661	F	[5]
10		1662	E	
[7]	11	1663	D	
12		1664	C B	
13		1665	A	
14		1666	G	
15		1667	F	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	16	1668	E D W.	
	17	1669	C	
	18	1670	B	
	19	1671	A	
	1 A	1672	G F	
	2	1673	E	
	3	1674	D	
	4	1675	C	
	5	1676	B A	
	6	1677	G	
	7	1678	F W.	
	8	1679	E	
	9	1680	D C	
	10	1681	B	
[8]	11	1682	A W.	
	12	1683	G	

( 10 )

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
13		1684	F E	
14		1685	D	
15		1686	C	
16		1687	B	
17		1688	A G	
18		1689	F	[6]
19		1690	E	
1		1691	D	
2		1692	C B	
3		1693	A	
4		1694	G	
5		1695	F	
6		1696	E D	
7		1697	C	
8		1698	B	[8]
9		1699	A	

Lunar  
Cycle

[9]

[8]

## ( 11 )

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	10	1700	G F	
[9]	11	1701	E 8	
	12	1702	D W.	
	13	1703	C O.	
	14	1704	B A	I O I
	15	1705	G S I	
	16	1706	F I	
	17	1707	E I	
	18	1708	D C	
	19	1709	B A I	
	20	1710	A I	
	21	1711	G S I	
	22	1712	F E Q I	
	23	1713	D I	
	24	1714	C I	
	6	1715	B I	

( 12 )

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	7	1716	A G	
	8	1717	F	[7]
	9	1718	E	
	10	1719	D	
[10]	11	1720	C B	
	12	1721	A	
	13	1722	G W.	
	14	1723	F	
	15	1724	B D	
	16	1725	C	
	17	1726	B W.	
	18	1727	A	
	19	1728	G F	
I	1	1729	E W.	
	2	1730	D	
	3	1731	C	

Lunar Cycle.

[11]

( 13 )

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
4		1732	B A	
5		1733	G	
6		1734	F	
7		1735	E	
8		1736	D C	
9		1737	B	
10		1738	A	
[11]	11	1739	G	
12		1740	F E	
13		1741	D	
14		1742	C	
15		1743	B	
16		1744	A G	
17		1745	F	[8]
18		1746	E W.	
19		1747	D	

( 14 )

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	1A	1748	C B	
	2	1749	A W.	
	3	1750	G	
	4	1751	F	
	5	1752	E D	
	6	1753	C W.	
	7	1754	B	
	8	1755	A	[ I ]
	9	1756	G F	
	10	1757	E	
[ 12 ]	11	1758	D	
	12	1759	C	
	13	1760	B A	
[ 8 ]	14	1761	G	
	15	1762	F	
	16	1763	E	

Dunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
17	1764	D C		
18	1765	B		
19	1766	A		
20	1767	G		
21	1768	F E		
22	1769	D		
23	1770	C		
24	1771	B		
25	1772	A G		
26	1773	F W. [9]		
27	1774	E		
28	1775	D		
29	1776	C B		
[13]	1777	A W.		
30	1778	G		
31	1779	F		

( 16 )

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	14	1780	E D	
	15	1781	C	
	16	1782	B	
	17	1783	A	
	18	1784	G F	
	19	1785	E	
	1	1786	D	
	2	1787	C	
	3	1788	B A	
	4	1789	G	
	5	1790	F	
	6	1791	E	
	7	1792	D C	
	8	1793	B	
	9	1794	A	
	10	1795	G	

Lunar  
Cycle

[14]

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
[14]	11	1796	F E	
	12	1797	D W.	
	13	1798	C	
	14	1799	B	
	15	1800	A G	
	16	1801	F [10]	
	17	1802	E	
	18	1803	D	
	19	1804	C B	
	1	1805	A	
	2	1806	G	
	3	1807	F W.	
	4	1808	E D	
	5	1809	C	
	6	1810	B	
	7	1811	A	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	8	1812	G F	
	9	1813	E	
	10	1814	D	
[15]	11	1815	C	
	12	1816	B A	
	13	1817	G W.	
	14	1818	F	
	15	1819	E	
	16	1820	D C	
	17	1821	B W.	
	18	1822	A	
	19	1823	G	
	20	1824	F E W.	
	2	1825	D	
	3	1826	C	
	4	1827	B W.	

( 19 )

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	5	1828	A G	
	6	1829	F	[ 11 ]
	7	1830	E	
	8	1831	D W.	
	9	1832	C B	
	10	1833	A	
[16]	11	1834	G	
	12	1835	F	
	13	1836	E D	
	14	1837	C	
	15	1838	B	
	16	1839	A	
	17	1840	G F	
	18	1841	E W.	
	19	1842	D	
	I	1843	C	

( 29 )

Lunar Cycle.	Golden Numbers	Years of our Lord. I	Dominical Letters. II	Solar Cycle.
2	A	1844 <sup>1</sup>	B A W.	
[11]	3	1845 <sup>1</sup>	G	
	4	1846 <sup>1</sup>	F	
	5	1847 <sup>1</sup>	E W.	
	6	1848 <sup>1</sup>	D C W.	
	7	1849 <sup>1</sup>	B	
	8	1850 <sup>1</sup>	A [di]	
	9	1851 <sup>1</sup>	G W.	
	10	1852 <sup>1</sup>	F E	
[17]	11	1853 <sup>1</sup>	D	
	12	1854 <sup>1</sup>	C	
	13	1855 <sup>1</sup>	B	
	14	1856 <sup>1</sup>	A G	
	15	1857 <sup>1</sup>	F	[12]
	16	1858 <sup>1</sup>	E	
	17	1859 <sup>1</sup>	D	

Lunar Cycle.	Golden Numbers.	Years of Our Lord.	Dominical Letters.	Solar Cycle.
	18	1860 <sup>81</sup>	C BI.	
	19	1861 <sup>81</sup>	A I	
	1	1862 <sup>81</sup>	G	
	2	1863 <sup>81</sup>	F I	
	3	1864 <sup>81</sup>	E D I	
	4	1865 <sup>81</sup>	C	
	5	1866 <sup>81</sup>	B	
	6	1867 <sup>81</sup>	A	
	7	1868 <sup>81</sup>	G F W.	
[1]	8	1869 <sup>81</sup>	E	
	9	1870 <sup>81</sup>	D	
	10	1871 <sup>81</sup>	C W.	
[18]	11	1872 <sup>81</sup>	B A W.	
	12	1873 <sup>81</sup>	G	
	13	1874 <sup>81</sup>	B I	
	14	1875 <sup>81</sup>	E W.	[1]

( 22 )

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
15	1876	D C T		
16	1877	B I		
17	1878	A		
18	1879	G		
19	1880	F E		
20	1881	D		
21	1882	C		
22	1883	B		
23	1884	A G		
24	1885	F	[13]	
25	1886	E		
26	1887	D		
27	1888	C B		
28	1889	A		
29	1890	G		
[29]	14	1891	F	

( 23 )

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	12	1892	E D W.	
	13	1893	C	
	14	1894	B	
	15	1895	A W.	
	16	1896	G F	
	17	1897	E	
	18	1898	D	
	19	1899	C W.	
	1	1900	B A	
	2	1901	G	
	3	1902	F W.	
	4	1903	E	
	5	1904	D C	
	6	1905	B	
	7	1906	A	
	8	1907	G	

(( 24 ))

Lunar Cycle	Golden Number	Years of our Lord. I	Dominical Letters.	Solar Cycle
	W 9	1908 I	F E	
	10	1909 I	D	
[20]	11	1910 I	C	
	W 12	1911 I	B	
	13	1912 I	A G W	
	14	1913 I	F	[14]
	15	1914 I	E	
	W 16	1915 I	D W T	
	17	1916 I	C B W	
	18	1917 I	A	
	W 19	1918 I	G	
	20	1919 I	F	
	21	1920 I	E D	
	22	1921 I	C	
	A 4	1922 I	B W	
	23	1923 I	A	

Inhae Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	6	A 1924	G F	
[7]	7	I 1925	E	
	8	V 1926	D W	
	9	X 1927	C	
	10	II 1928	B A	
[21]	11	III 1929	G	
	12	IV 1930	F	
	13	V 1931	E	
	14	VI 1932	D C	[22]
	15	VII 1933	B	
	16	VIII 1934	A	
	17	IX 1935	G	
	18	X 1936	F E W	
	19	XI 1937	D	
	20	XII 1938	C	
	21	I 1939	B	

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Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
3		1940	A G	
4		1941	F [15]	
5		1942	E W.	
6		1943	D	
7		1944	C B	
8		1945	A	[15]
9		1946	G W.	
10		1947	F	
[22]	11	1948	E D	
	12	1949	C	
	13	1950	B	
	14	1951	A	
	15	1952	G F	
	16	1953	E	
	17	1954	D	
	18	1955	C	

((827))

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	19	1956	B A	
	20	1957	G	
	21	1958	F	
	22	1959	E	
	23	1960	D C	
	24	1961	B	
	25	1962	A	
	26	1963	G	
	27	1964	F E	
	28	1965	D	
	29	1966	C W.	
[23]	30	1967	B	
	31	1968	A G	
	32	1969	F	[16]
	33	1970	E W.	
	34	1971	D	

( 28 )

Dynastic Cycle	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle
	16	1972	C B	
	17	1973	A	
	18	1974	G	
	19	1975	F	
3	20	1976	E D	
2	21	1977	C	
3	22	1978	B	
4	23	1979	A	
5	24	1980	G F	
6	25	1981	E	
7	26	1982	D	
8	27	1983	C	[ ]
9	28	1984	B A	
[9]	29	1985	G	
[24]	30	1986	F	
	31	1987	E	

Lunar  
Cycle

(( 19 ))

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
13	1988	1988	D C	
14	1989	1989	B	[15]
15	1990	1990	A W.	
16	1991	1991	G	
17	1992	1992	F E	
18	1993	1993	D	
19	1994	1994	C W.	
20	1995	1995	B	
21	1996	1996	A G	
22	1997	1997	F W.	[17]
23	1998	1998	E	
24	1999	1999	D	
25	2000	2000	C B	
26	2001	2001	A	
27	2002	2002	G	
28	2003	2003	F	

((30))

Lunar Cycle.	Golden Numbers	Years of our Lord.	Dominical Letters.	Solar Cycle.
	19	2004	E D	
[25]	41	2005	G	
	12	2006	B	
	13	2007	A	
	14	2008	G F	
	15	2009	E	
	16	2010	D W. T.	
	17	2011	C	
	18	2012	B A	
[21]	19	2013	G	
	1	2014	F	
	2	2015	E	
	3	2016	D C	
	4	2017	B W.	
	5	2018	A	
	6	2019	G	

( 31 )

Lunary Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	7	2020	F E	
	8	2021	D W.	
	9	2022	C	
	10	2023	B	
[26]	11	2024	A G	
	12	2025	F	[18]
	13	2026	E	
	14	2027	D	[15]
	15	2028	C B	
	16	2029	A	
	17	2030	G	
	18	2031	F	
	19	2032	E D	
	1	2033	C	
	2	2034	B	
	3	2035	A	

( 32 )

Lunar Cycle.	Golden Numbers.	Years of our Lord. i	Dominical Letters.	Solar Cycle.
	4	2036 <sup>02</sup>	G F	
	5	2037 <sup>02</sup>	E W.	
	6	2038 <sup>02</sup>	D	
	7	2039 <sup>02</sup>	C	
	8	2040 <sup>02</sup>	B A	[82]
[81]	9	2041 <sup>02</sup>	G W.	
	10	2042 <sup>02</sup>	F	
[27]	11	2043 <sup>02</sup>	E	
	12	2044 <sup>02</sup>	D C	
	13	2045 <sup>02</sup>	B	
	14	2046 <sup>02</sup>	A	
	15	2047 <sup>02</sup>	G	
	16	2048 <sup>02</sup>	F E	
	17	2049 <sup>02</sup>	D	
	18	2050 <sup>02</sup>	C	
	19A	2051 <sup>02</sup>	B	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
1		2052	A G	
2		2053	F [19]	
3		2054	E	
4		2055	D	
5		2056	C B	
6		2057	A	
7		2058	G	
8		2059	F	
9		2060	E D	
10		2061	CW.	
[28]	11	2062	B	
12		2063	A	
13		2064	G F	
14		2065	EW.	
15		2066	D	
16		2067	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	17	2068	B A	
	18	2069	G	
	19	2070	F	
I	2071		E W.	
2	2072		D C	
3	2073		B	
4	2074		A	
5	2075		G	
6	2076		F E	
7	2077		D	
8	2078.		C	
9	2079		B	
10	2080		A G	
[I]	II	2081	F	[I]

D. Well, What do you propose by shewing me this Table?

C. The same End I propos'd to my self when I first drew it up: Viz. To shew you after what Manner the Ancient Computists, ( or rather Dionysius Exiguus ) who compiled the Table for finding Easter for ever from which the Rule was gather'd, calculated the Full Moon; and as I said before, it plainly appears from hence that they accounted the Full Moon to be the Fourteenth Day, (and not the Fifteenth as Dr. Wallis would have it,) Inclusive from the New Moon.

D. Pray, How does that appear?

C. Why, by calculating Easter Day for every one of the Years in this Table, according to the Method I before told you was intended by the Rule, viz. by the Column of Golden Numbers in the Calendar of the Common-Prayer Book, by which Calculation I have found that if we account the Full Moon to be the Fourteenth Day inclusive from the New Moon, the Rule and the Table never clash; but that if we account the Full Moon, as Dr. Wallis, and some few others would have it, (†) to be the Fifteenth Day inclusive from the New Moon, then they Clash at all those Years where you find a W. set in the Column of Dominical Letters.

D. I intend to make the Calculation my self, at my Leisure, to satisfy my Curiosity, not that I suspect your Veracity. But pray what does the Letter T signify which is plac'd at some Years in the Column of Dominical Letters?

C. It stands there to shew that in those Years Mr. Thornton's Method of solving the Difficulty arising from Easter Day's falling sometimes on March

(†) See the preceeding Tract, Sect. III.

22d, by telling us as I said before, (\*) That in Leap-Years the 20th of March is the same as the 21st of March in Common Years; and consequently that in Leap-Years EASTER DAY must be accounted to be the first Sunday after the first Full Moon, which happens next after the 20th of March. Mr. Thornton thinking thereby to reconcile the Rule with the Table at the Year 1668, which was a Leap-Year, not imagining that the Fourteenth Day inclusive after the New Moon would ever happen in Common Years on March 21st as it often does; viz. Whenever the Golden Number is 16, as you will see when you make the Calculation you intend.

D. But, pray, Why did you make a Calculation for 532 Years, when perhaps a Calculation for a much smaller Number of Years might have serv'd as well?

C. If you will look at the Close of the Table, you will see the Reason of my so doing; for you will see that the Lunar and Solar Cycle, Golden Number, and Dominical Letter of that Year, are the same as those of the first of the Table; and if you will give your self the trouble to continue the Table, you will find that it will go on in the same Order again.

D. I would fain know the Reason of that, as also the true Meaning and Use of the Lunar and Solar Cycles.

C. I will readily satisfy you as to any Point of this, or any other Nature very readily: But to do this now would take up more Time than I can, or perhaps you would willingly spare now.

D. I will then take my Leave of you. Sir, I am your very humble Servant.

C. Sir, I am yours with all my Heart.

(\*) See the preceeding Trait, Sect. III.

THE  
True Time of Keeping  
St. MATTHIAS's-DAY  
IN  
LEAP-YEARS.

Shewing, That it is to be kept on the  
24<sup>th</sup>, and not on the 25<sup>th</sup> of February,  
as some Almanacks place it.

Wherein are inserted,

- I. Dr. Wallis's Letter to Bishop Fell, on this Subject, A. D. 1684. printed from his original Manuscript.
- II. Arch-Bishop Sancroft's Order, sent to the Clergy of his Province, on this Point, A. D. 1684.
- III. Collections out of Accounts of Time, shewing the ancient Usage of celebrating this Festival, and the Manner of Intercalating in Bissextile or Leap-Years.

L O N D O N ,

Printed for J. Downing in Bartholomew-Close near West-Smithfield, J. Knapton, J. Wyat, H. Clements, & J. Holland in St. Paul's-Church-Yard, J. Bowyer in Ludgate-street, D. Brown without Temple-Bar, J. Fox in Westminster-Hall, & G. Strahan in Cornhill, 1712.

Price Six Pence.

THE  
TIME OF RECEIVING  
THE MATHIAS-DAY  
IN  
MARCH.

Specifying. This is to be reckoned on the  
Sunday, being next after the 25th of February,  
as above mentioned place is.

Whether the Intervening  
between February 25th and March 25th  
is to be reckoned from the 25th of February  
or from the 26th of February, is a question  
which has been much disputed among  
the Clergy. Bishop Sandys, Ongar, tends to  
the former; Dr. B. 1684, to the latter.

In Georgia our old calendar  
depends on the solar Days of complete  
years, and the winter of 1783-4, which  
began in Decemb'r, and the summer of  
1784-5, which began in Decemb'r, will be

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LONDON.

Beginning in the month of December, 1783, will be  
the winter of 1783-4, A.D. 1784, H.C. 1784,  
and the summer of 1784-5, which begins in Decemb'r, 1784, will be  
the winter of 1784-5, A.D. 1785, H.C. 1785.

---

## The PREFACE.

THE Two following Treatises were some-  
time since printed separately, but very  
few of the latter were dispers'd; because it  
was the Advice of some Friends, that I should  
consider this Point more fully before I  
made it publick, since it oppos'd the Judg-  
ment of so considerable a Person as Dr. Wallis.

Since this, I have shewn them to several  
Persons well skill'd in this Sort of Learning,  
who have concurr'd with me, that, according  
to the Calendar in our present Book of  
**Common-Prayer**, this Festival cannot  
now be kept on the 25th, as antiquity, and  
that the Revisers thereof in 1661 did Intend,  
that it should from that Time be kept on the  
24th, as well in Leap-Years as in Com-  
mon Years; because they added a 29th  
Day to February, appointed Lessons for  
it as for other Days, and left out the old  
Rubrick just before the Table of proper  
Lessons, viz. When the Years of our  
Lord may be divided into four even  
Parts, which is every fourth Year, then  
the Sunday-Letter leapeth, and that Year  
the Psalms and Lessons which serve for  
the 23d Day of February, shall be read a-

## The PREFACE.

gain the Day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table serving to that Purpose: And there is no Doubt to be made, but that this was their Intent; because Archbishop Sancroft, who was one of them, did so declare in the Order which he publish'd on this Point in the Year 1684, notwithstanding what Dr. Wallis is pleas'd to suggest to the contrary (1)

These Revisers have no where, so far as I can find, left their Reasons for making this Change; but I humbly conceive they were either all, or some of these following Ones, viz, First, Because they might be of Opinion, that this Feast was First kept on the 24th, as seems to be intimated by the Testimony of Micrologus (2) who flourish'd above 100 Years before Durandus, who, as far as I can find, was the first that made mention of the old Verses:

Bissexturn sextæ Martis tenuere Calendæ;  
Posteriore Die celebrantur Festa Mathie.

Secondly, To prevent for the future all Disputes concerning the Intercalary Day, as happen'd between the Compilers of King Ed-

(1) See the First Conference, p. 13, &c. (2) See the Collections at the End of the Second Conference, p. 1.

## The PREFACE. iii

ward VI. and Queen Elizabeth's Books, (1.) Thirdly, To make it more correspondent with the Table of Movable and Immovable Feasts at the End of the Calendar, which places it amongst the Immovable Feasts; And Fourthly, and more especially, that they might hereby render the Performance of divine Worship on this Feast in Leap Years more easie and intelligible to the People, especially to such as were piontly accustomed to read the holy Scriptures in Private, in that Order and Method which the Church has appointed them to be read in Publick.

These Reasons are, I conceive, sufficient to authorize this Alteration, so that we need not desire our Superiors to make another Change, and restore the Intricate Usage of keeping this Festival on the 25th, as it is observ'd in the Church of Rome: The Act of Uniformity, by which the present Book of Common-Prayer, & consequently the Calendar therein is established, clearly enjoining the Uniform Observance thereof on the 24th, as well in Leap Years as in Common Years.

And since Arch-Bishop Sanctroft thought this a Matter of so great Moment, as to send an Order about it to all the Clergy of his Province; and Dr. Wallis not only to write

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(1) See the Second Conference, p. 4, 5, 6.

so elaborate a Letter about it to so considerable a Person as Bishop Fell, but also to lodge 3 Copies thereof in 3 several Plates, in order to be consulted when the Calendar should come to be review'd: It is humbly submitted to the Judgment of our Superiours, whether it may not be proper, that some publick Direction be given for this Purpose, since the Almanack-makers (whose Direction alone in this Case is generally observ'd) have almost every Leap-Year since 1661, differed in the Placing this Feast.

However, this Alteration in the Calendar does not, I conceive, at all affect our Civil Account; because the Letter F. ought still to be doubled at February 24th and 25th (tho' the Almanack-Makers have not constantly observ'd it) so that the old Statute of 21 Hen. 3. Anno Dom. 1236, de Anno Bissextili, declaring, that the 24th and 25th of February in Leap-Years are to be accounted but for one Day, (1) is still in as full Force as ever.

I have put at the End of the Second Conference, by way of Appendix, several Collections out of Breviaries, Missals, and Accounts of Time, to shew the ancient Usage

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(1.) See this Statute in the Preface to the First Conference.

## The PREFACE.

v

of keeping this Festival, and Manner of Intercalating in Leap-Years; more of which Nature may be seen in Newton's Cosmographia, &c. 8° 1679, Part 2. p. 313. Petavius de Doctrina Temporum, Fol. Vol. I. l. 4. cap. 2. Sigonii Calendarium Romanum ap. Autatores Linguae Latinæ, 4° 1585. Gasendi Institutio Astronomica, cap. 26. Kalendarium Gregorianum perpetuum, 12° Rariss 1583. Macrobius Saturnalia Lib. I. Cary's Chronological Account of ancient Time, Fol. 1677. Book I. c. 8. and II. De Quæstis per Epistolam, Libri 3. Aldi Manutii Pauli, F. Aldi N. 8° Vener. 1576. cap. 3. De Ratione interkalandi. Luyt's Institutio Astronomica, 4° Trajecti ad Rhenum, 1689, cap. II. Clavis Calendaria: or the Liturgy Calendar of the Church of England by W. C. 8° 1700. Sect. I & 7. Sir George Wharton's Works 8° 1683, p. 74. Ductor Historicus, 2d Edit. 8° 1705, I. I. Tirini Chronicón sacram, c. 44. before his Comment in SS. Scripturam Fol. Lugd. 1674. Crisius de Epochis 12° Basil. 1578.

I have nothing more to add; but to apologize for handling this Subject, (which does not much affect our Dissenters, tho' sometimes urg'd by them as an Instance of the Disformity of our Church, notwithstanding the Act of Uniformity, but is a Controversie between Church Men only) by Way of Con-

Conference between a Churchman and Dissenter, which I have done, partly to make it the more correspondent with The Rule for Finding Easter in the Book of Common-Prayer, Explain'd and Vindicated, which is so handled, and will in a little Time be publish'd, to which it was design'd as an Appendix, and at First to have ended, with p. 7. of the First Conference. And I hope the Enlarge-  
ment of it so much beyond my first Intention will be pardon'd, by reason Archbishop Sancroft's Order, and the many curious Observations in Dr. Wallis's Letter, are perhaps hereby retriev'd from a perpetual Oblivion, which they would otherwise have lain in; nor to mention that it might probably be a Means of putting an End to that Disfor-  
mity which has happen'd in the Church on this Account, and adjust Disputes that might arise on this Occasion in the Two Universi-  
ties, and other Places where Sermons are wont to be preach'd on Holy-Days, especial-  
ly, when the 24th of February happens to fall, (as it does this Leap Year) on a Sunday.

London, Feb. 12.

1711, 12.

#### E R R A T A.

**I**N the Preface to the First Conference, p. 2. l. 4. for *may*, read *Day*; and l. 15. for *Year*, read *Day*; And in the Preface to the Second Con-  
ference, p. i. l. 17. for *as well in Common Years*  
*as in Leap Years*, read, *as well in Leap Years*  
*as in Common Years*.

THE  
True Time of Keeping  
*St. Matthias's - Day*  
IN  
*LEAP-YEARS:*

Shewn in a  
FAMILIAR CONFERENCE  
Between a  
*Church-man and a Dissenter.*

Wherein is Inserted Dr. Wallis's Letter  
to Bp. Fell, written on that Subject  
A.D. 1684. Never Printed before.

---

*Bijsextum, Sextæ Martis, tenuere, Calendæ:  
Posteriore Die, Celebrantur Festa Mathiæ.*

---

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## The PREFACE.

THE following Appendix, on Account of Dr. Wallis's Letter, being First work'd off, at the Request of a Particular Friend, and upon several other Considerations, is now First offered to the Publick; and I hope the Candid Readers will pardon the Inconsistency thereof; since The Tract concerning the Rule to find out Easter in the Book of Common-Prayer, will shortly follow; then when this is Tack'd to that, the Inconsistency will cease.

I take this Occasion of giving the Publick the following Statute here, because there was no Convenient Room for it in the Appendix.

Out of Keble's Statutes, fol. 81. p. 79.

The Statute de Anno Bissextili, made at Westminster, An. 21. H. 3. & A.D. 1236.

The Day of the Leap-Year, and the Day before, shall be holden for One Day.

Bract. 359. *The King unto his Justices of the Bench, greeting: Know ye, that where within our Realm of England it was doubted*

doubted of the year and day that were wont  
to be assigned unto such persons being implea-  
ded, when and from what day of the year going  
before unto another may of the year following,  
the year and day in the Leap-year ought to be  
taken and reckoned how long it was.

II. We therefore, willing that a Confor-  
mity be observed in this behalf every where  
within our Realm, and to avoid all danger  
from such as be in Plea, have provided, and  
by the Counsell of our faithfull Subjects, have  
ordained, that to take away from henceforth  
all doubt and ambiguity that might arise here-  
upon, the day encreasing in the Leap-Year shall  
be accounted for one year, so that because of  
that day none shall be prejudiced that is im-  
pledaded, but it shall be taken and reckoned of  
the same Month wherein it groweth, and that  
day, and the day next going before, shall be  
accounted for one day. And therefore we do  
command you, that from henceforth you do  
cause this to be published afore you, and be ob-  
served. Witness my self at Westminster, &c.

I intended likewise to have annex'd to  
it A. Bp. Sancroft's Paper which seems  
to have Occasion'd the writing of Dr.  
Waltis's Letter, but it not being yet  
come to my Hands, I must defer the  
Publication of it till another Oppor-  
tunity.

A N

A N  
**APPENDIX**  
 Concerning  
*St. Matthias's Day.*

D. **H**OLD: I had almost forgot *another Occasion* of my waiting on You: But perhaps it will detain You too long.

C. No, No: Pray sit down again, and e'en tell me *now* what You had *further* to say.

D. It is concerning the *True Time of Keeping St. Matthias's Day in Leap-Years*: You may remember probably, that in the Tear 1684, when all the *Almanacks*, except the *Oxford* one, plac'd *St. Matthias's Day*, on *Feb. 25.* *Arch-Bp. Sancroft* publish'd a *Paper* on that *Subject*, declaring, that it shou'd be *kept* on *Feb. 24.* since which, as far as I can find, all the *Almanacks*, except the *Oxford* one, have plac'd it in *Leap-Years* on *Feb. 24.*

C. Neighbour, I doubt not but I shall set you *right* there too: for I have several

A                      Things

*An Appendix concerning*

Things by me on this Subject, and particularly a long Letter of the late celebrated Dr. Wallis, written on the Occasion of that Paper of Arch-Bp. Sancroft's, to the learned Bp. Fell, which (If You will have but the Patience,) I will read to You.

D. By and By, If You please Neighbour, because I have not said yet all I would, on this Point: I say, besides the Disturbance it occasion'd in the Year 1684, It happen'd, as I well remember, the last Leap-Year, 1708, that St. Matthias's Day being plac'd in the Oxford Almanack at Feb. 25, and I think, in all the others for that Year, at Feb. 24, that Feast was bid, and kept on different Days, viz. at some Places, on Tuesday the 24th, according to the Common Almanacks, and at others, on Wednesday the 25th, according to the Oxford Almanack: And this Confusion was more remarkable in the Cities of London and Westminster.

C. Is this all You have to say on this Point?

D. Why? Is not that enough? I think, not to mention any Thing else, This Confusion occasion'd by the Silence of your Common-Prayer-Book and Canons as to this material Point, sufficiently shews, that your Church needs a further Reformation.

C. Neighbour, this Confusion had not happen'd,

happen'd, had but Pains been taken to have search'd into the *Customs* of the *Ancient Church* as to this Particular, where it would have been clearly found, that it should have been kept in Leap-years always on Feb 28 : But the learned Dr. Nichols has so fully shewn this now, that I believe the like Confusion will never happen again.

D. What is it, pray, that He has said to prevent it?

C. Let me read then a little to You of what He offers on this Subject.

D. With all my Heart.

C. In his late Excellent *Comment on the Book of Common-Prayer*, after his Notes on the Order How the Psalter is appointed to be read : He proceeds to the Order How the Rest of Holy Scripture is appointed to be read : and gives us, amongst the Various Readings, these Two relating to this Point :

The first of which is taken out of Queen Elizabeth's *Common-Prayer-Book*, which the Doctor distinguishes by this Mark, Q.C.P. and is in these Words : When the Years of our Lord may be divided into Four even Parts, which is every fourth Year, then the Sunday Letter leapeth, and that Year the Psalms and Lessons, which serve for the 23d day of February, shall be read again the Day following ; except it be Sunday, which hath

*An Appendix concerning*

proper Lessons of the Old Testament appointed  
in the Table serving to that Purpose. The  
other is taken out of the 1st and 2d Book of  
*Edw. VI.* and is in these Words. This is also  
to be noted concerning Leap-Year, that the  
25th of Feb. which in Leap-Year is counted  
for Two Days, alter neither Psalm nor Les-  
son, but the same Psalms and Lessons which be  
said the first day, shall also serve for the second.

After this last *Various Reading* the Dr.  
adds this Note: ‘By comparing these Two  
old Rubricks together we may learn upon  
what Day in the Leap-Year, St. Matthias’s  
Day, is to be kept. Our present Common-  
Prayer-Book is perfectly silent of this mat-  
ter, only placing St. Matthias upon the 24th  
of Feb. as all the ancient Calendars did:  
But according to the old Roman Computa-  
tion, the Intercalary Day coming in after the  
23d, and before the 25th Day of Feb. thereby  
making Two 24th Days, or Two Sexto Ca-  
lendas (from whence such Year had the  
Name of Bissextile) the Query is, which of  
the two 24th Days is to be St. Matthias’s,  
whether the first 24th, the usual Day it falls  
upon in Common Years, or the Second 24th,  
which is in Reality the 25th. For when  
there are Two 24ths, the Second of these  
must be the 25th: Now we shall be led to  
the Knowledge of this, by considering the  
fore-

## St. Matthias's Day.

5

foregoing Rubricks of the Old Common-Prayer-  
Book. King Edward's Books seem to have  
plac'd the Intercalary Day wrong, viz. be-  
tween the 24th and 25th of Feb. thereby  
making two 25th Days of that Month in Leap-  
Year: The 25th of Feb. which in Leap years  
is counted for two Days. 1st and 2d. B. of  
Edw. VI. This seems to have been disallowed  
of by the Compilers of Q. Elizabeth's Book,  
who order that when the Year leapeth, the  
Psalms and Lessons which serve for the 23d  
Day of Feb. shall be read again the Day fol-  
lowing, O.C.P. So that by this Rule the Inter-  
calary Day was to be, not as by K. Ed-  
ward's Books, between the 24th and 25th,  
thereby making Two 25ths; but after the 23d,  
and before the 25th, making Two 24th Days,  
as the Old Romans us'd to do; and so again,  
this Rubrick gives us to understand which of  
these Two 24ths, St. Matthias's Day is to  
be observ'd upon: For if the Lessons of the  
23d were to be read upon the first 24th Day  
in Leap-Year, then that Day could not be  
St. Matthias's; For the first Lesson appoint-  
ed for St. Matthias was Wisdom XIX; But  
the first Lesson. for the 23d of Feb. was  
Deut. II: Therefore 'tis plain, that accord-  
ing to the Old Common-Prayer-Book St.  
Matthias must not be celebrated upon the In-  
tercalary Day, or the first 24th, but upon  
se-

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the Day after the Intercalary, that is, the second 24th, or what we commonly call the 25th: Now since neither our present Calendar, or Rubricks, do declare which of the Two 24ths is St. Matthias, the Custom of the Church must determine the Point, which has order'd another Service upon that Day; and consequently that it must be kept on the Day following, viz. the 25th of Feb.

This is certain by the Rules and Practice of our own Church since the Reformation: But if we be govern'd by the Missale Romanum, the Matter is yet clearer and beyond all doubt. In Anno Bissextili Februarius est dierum 29 & Festum S. Matthei celebratur 25 Feb. & bis dicitur Sexto Calendas, i. e. die 24 & die 25; & Litera Dominicalis, quæ assumpta fuit in Mense Januario, mutatur in Præcedentem: Ut si in Januario Litera Dominicalis fuit A mutatur in præcedentem quæ est G & Litera F bis servit 24,25. Miss. Rom. in Rubr. ad Mens. Feb: Which Rule is in English this. In Leap Year February has 29 Days, and the Feast of St. Matthias is kept on the 25th of February, and the Sixth of the Calends is twice named, i. e. 24th and 25th Day: And the Dominical Letter, which serv'd for the Month of January, is chang'd into the foregoing one. So

that

that if in January the Dominical Letter was A, it is chang'd into that which goes before it, viz. G, and the Letter F then serves for both the 24<sup>th</sup> and 25<sup>th</sup> of Feb. See the Roman Missal in the Rubrick, at the Bottom of the Month of February. The same Rule is laid down in the Old Missals secundum Usum Sarum, which were us'd here in England before the Reformation: Si Bissexus fuerit, quarta Die a Cathedra S. Petri fiat Festum S. Matthei, & F Litera bis numeretur; that is, if the Year be Bisextile, let St. Matthias's Day be kept on the fourth Day after the Chair of St. Peter, and let the Letter F be twice mentioned. Now the Cathedra S. Petri, the Chair of St. Peter, is always the 22<sup>d</sup>, the fourth Day after which is the 25<sup>th</sup>, to be St. Matthias's Day, which agrees with the Rule laid down in the Modern Missals.

D. It is a notable Account upon my Word, and 'twere well if the Convocation now sitting, would propose it, or somewhat like it, to be put into the Book of Common-Prayer, amongst other Amendments, which I hear by the Queen's Gracious Licence they are empower'd to make.

C. I should be glad if they would too: But if they should not, Dr. Nichols's Excellent Comment is so likely to come into so many

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many Hands, especially those of the *Clergy*,  
that I am confident, the *Confusions* You  
mention'd, are not like to happen again.

D. I must confess what You have read  
from Dr. *Nichols* has entirely satisfied me  
as to this Point, but since You promis'd to  
read to me Dr. *Wallis's Letter to Bp. Fell*,  
I beg You woud let me hear it.

C. With all my Heart: But I must first  
beg Leave to read to You an *Advertisement*  
which the Dr. has put before it, concern-  
ing the *Occasion* of his *Writing* it.

D. Sir, You need make no Apology: Pray  
read it.

C. It is then in these Words. 'Dr. John Fell,  
• *Dean of Christ-Church*, and *Bp. of Oxford*,  
• did usually concern himself to have an  
• *Almanack*, Yearly printed at the *Theater*  
• *Printing-House*, in a large Sheet of Paper,  
• adorn'd with elegant Sculptures.

' In that for the Year 1684, being *Leap-*  
' *Year*, the *Feast of St. Matthias* should  
' have been plac'd (as it had ever been in  
' all *Leap-Years*) at *February 25th*, being the  
' *Sixth Calends of March*, that is, the *Sixth*  
' *Day backward (Inclusive)* from *March 1st*,  
' (or the *Calends of March*) but in other  
' Years (which are not *Leap-Years*) on *Fe-*  
' *bruary 24th*, which in those Years is 6  
' *Cal. Mart.*

' But

' But Dr. Fell (or those who were to  
' take care of that Almanack) not heeding  
' the Difference of Leap-Years from others,  
' had in that Almanack suffer'd St. Matthias  
' Day to be set at Feb. 24th, as in other  
' Years, not Designedly, but by meer Inad-  
' vergency; nor was it so printed in any  
' other Almanack for that Year, or for any  
' other Leap-Years before that Time.

' But so it happen'd, that Dr. William  
' Sancroft, then Arch-Bp. of Canterbury, (I  
' know not upon what Suggestions) find-  
' ing in the Common-Prayer-Book St. Mat-  
' thias at Feb. 24th, 6 Kl. Mart. thought  
' it to be a Mistake of the Almanack-makers;  
' and not well considering, that 6 Kal. Mart.  
' was (in the Leap-Year) on Feb. 25th (tho'  
' in other Years at Feb. 24th) did hastily  
' give out an Order for Keeping that Festival  
' (that Year) on Febr. 24th, which had  
' never been so before, either before or  
' since the Establishment of the present  
' Book of Common-Prayer.

' Bp. Fell, who had not Designedly done  
' it, but by Inadvertency, desir'd me to  
' draw up the following Discourse, (the  
' Substance of which I had Discours'd with  
' him) for the Satisfaction of the Arch-  
' Bp. which I did accordingly, but thought  
' it more decent to address it to the Bp. (as

' occasion'd by his Almanack) than to the  
' Arch-Bp. as occasion'd by his Order.

' The Arch-Bp. by this (and Discourse  
' with others to the same Purpose) seem'd  
' well satisfy'd that it was his *Mistake*, and  
' if he had continued Arch-Bp. till another  
' Leap Year, and in good Circumstances, I  
' presume He would have rever'd his  
' former Order, and directed the Almanacks  
' to be printed as formerly.

' But it so happen'd, that before the  
' Year 1688, he was in ill Circumstances  
' with K. James II. and that upon the Re-  
' volution of Publick Affairs, before ano-  
' ther Leap Year in 1692, Arch-Bp. Sancroft  
' was put out, and Arch-Bp. John Tillotson  
' succeeded, who was aware of the *Mistake*,  
' but thought it more Civil to pass it over  
' in Silence, than seem to seek an Occasion  
' of thwarting his Predecessor yet living,  
' and so it pass'd *Sub Silentio*, expecting  
' there would soon after be a Review of the  
' Common-Prayer-Book, and then this, with  
' some other Things, would be rectified.

' When (upon the Death of Dr. John  
' Tillotson) Dr. Thomas Tenison succeeded as  
' Arch-Bp. the Case was the same; He was  
' satisfied of the *Mistake*, and said if it  
' were now to do, He would not do it; but  
' it being so inconsiderable a matter on  
' what

' what Day it be kept, He thought best (as  
' his next *Predecessor* had done) to let it  
' pass *Sub Silentio*, without giving any  
' Order about it, and it hath so continued  
for the Years 1688, 1692, 1696, and 1700.

' D. Sir, I thank You for this Favour: I  
would now beg You to let me hear the  
*Letter.*

' C. It is as follows.

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## A Letter of Dr. Wallis's to Bishop Fell, concerning St. Matthias Day.

To the Right Reverend Father in God,  
John Fell, D.D. Lord Bishop of Oxford, 1684.

My L O R D,

I N Obedience to your Lordship's Com-  
mand, I have put in Writing the Sum  
of that Discourse which lately pass'd  
with your Lordship, concerning the place-  
ing of St. Matthias Day, at the 24th of  
February in the Oxford Almanack, Printed  
at the Theater for this present Year 1684,  
being Bissextile, or Leap Year.

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' Where I make first premise, that all Laws  
' are to be Understood, and Expounded ac-  
' cording to the true Intent and Meaning of  
' such Laws.

' And consequently, If in the Wording or  
' Penning of a Law, there happen to be any  
' Ambiguous or Doubtful Expression, it is to  
' be Expounded, according to what shall  
' otherwise appear, to be the true Intent of  
' the Law.

' And moreover, If there chance to be  
' any seeming (or real) Antinomy, or Con-  
' tradiction of Law, to Law, or of one part  
' of a Law to another; we are to Interpret,  
' (if need be) to Amend, one by the other,  
' according to the true Intentment of the  
' Law.

' As for Instance: In a late Act of Parlia-  
' ment for raising of Money: not only in the  
' Printed Copies, but in the Original Record,  
' in appointing the time when the Com-  
' missioners for that purpose were to meet,  
' the Year of our Lord was mis-written. Yet  
' the Practice was according to what should  
' have been written (not according to what  
' was) and it was justifiable according to the  
' true Intent of the Act (which appeared  
' from other Parts of it) tho' Contrary to  
' the Words: And it was (ex post facto)  
' Rectified by a subsequent Act, made on  
' Fur-

' Purpose, the next Session of Parliament.

' For indeed, it can hardly be avoided,  
' (unless by extraordinary Care) but that in  
' a Law of any considerable Length, there  
' may, (by the Negligence of a Clerk, or  
' otherwise) some Word, or Sentence chance  
' to be omitted, mis-written, or mis-placed.

' And as to the present Business concern-  
' ing the Book of Common-Prayer, and the  
' Act appointing it (whereof it self is a part)  
' there may be more need of such equitable  
' Construction, than perhaps your Lordship  
' is at first aware.

## II.

' I shall next premise, that it may be rea-  
' sonably presump'd to be the Intendment of  
' the present Book of Common-Prayer, (and  
' the Calendar thereof,) not to depart from  
' the Ancient Practice of the Church (both  
' at home and abroad,) and the Receiv'd  
' Rules of Ecclesiastical Computation, (for  
' many Hundred Years past) where there  
' is no Intimation of any Change intended:  
' Especially, where the Words stand as fair  
' for the wonted Practice as otherwise.

' Now the standing Rule of all the Com-  
' putations, for more than Four Hundred  
' Years past (none excepted) is this; or in  
' Words to this Purpose;

*Bissex.*

‘ *Bissexturn, Sextæ Martis, tenuere Calendæ.*  
‘ *Posteriore Die, celebrantur Festa Mathiæ.*

‘ and I think it is a part of the Canon Law.

‘ That is, it being a Receiv’d Rule in  
‘ the Roman Calendar, that every Fourth  
‘ Year is to have an Intercalary, or Super-  
‘ numerary Day: and, this Insititious Day  
‘ to be between the Sixth and Seventh Ca-  
‘ lends of March: The Sixth Calends is  
‘ a second time repeated: (this Insititious  
‘ Day having also the Name of *Sexto Calen-*  
‘ *das,*) which gives the Name of *Bissextile,*  
‘ to what we call the Leap-Year.

‘ And, for the same Reason (even in the  
‘ Theatrical Almanack) the Letter F is doubled,  
‘ in the Column of Letters for the Day of  
‘ the Week, which causeth a Change of the  
‘ Dominical Letter for the Remainder of  
‘ the Year, which this Year is from thence-  
‘ forth E, but was before F.

‘ And, the Ecclesiastical Computation,  
‘ (which follows the Roman Calendar) ha-  
‘ ving affixed St. Matthias Day to the Sixth  
‘ Calends of March, that is, to the Sixth  
‘ Day backwards, beginning with the First  
‘ Day of March, (or *Sexto die ante Calendas*  
‘ *Martij inclusive Sumptas,*) This in the Or-  
‘ dinary Year falls on our Twenty-fourth of  
‘ February; but in the Leap-Year, on the  
‘ Twenty-fifth.

‘ But,

' But, because the *Institution Day* (which  
' in the *Bisextile* is our *Four and Twentieth*)  
' hath also the *Name* of the *Sixth Calends*,  
' and the *Letter F*; and some *Doubt* might  
' thence arise, whether the *Natural* or  
' *Preter-Natural Sixth Calends* should be  
' taken for St. *Matthias Day*, to put this  
' past *Dispute*, the latter *Verse* is added,

' *Posteriore Die, celebrantur Festa Mathiae.*

' declaring this to be understood of the  
' *Natural Sixth Calends* (which comes every  
' Year) not, of the *Institution*, or *Preter-  
Natural*, which comes but once in *Four  
Years*, and would make this *Saint* but a  
' *Quadriennial Saint*.

' Now this having been the *Rule* for so  
' many *Hundred Years*; and the *Practice*  
' never varied, (either before or since the  
' making of our present *Book of Common-  
Prayer*, nor any Intimation given, that it  
' was *Intended* we should depart from the  
' wonted *Practice*: We may justly presume  
' It was *Intended*, that we should proceed  
' as before.

### III.

' Your *Lordship* says, the *Rubrick* here is  
' to us a *Law*, which fixeth it to the *Four  
and Twentieth Day of February*.

' I answer: I find no such *Rubrick*, that  
' saith

'saith St. Matthias Day, is to be on the  
'Four and Twentieth Day of February.

'You'll say, it stands in the Common-  
'Prayer-Book against that Day; and is  
'therefore on that Day, to be always kept  
'even in the Leap-Year, as an Immovable  
Feast.

'I answer: First, It doth indeed so stand;  
'But so it did in the Old Common-Prayer-  
'Book of K. Charles I, K. James, Q. Eliza-  
'beth, and K. Edward VI, ever since there  
'was a Common-Prayer-Book. Yet was it  
'never so kept in any Leap-Year: No, not  
'in the Years 1664, 1668, 1672, and 1680.  
'since the making of what we now have.

'Secondly, As it stands against Feb. 24.  
'so, (which is here more to be heeded,) it  
'does against 6 Cal. Mart. And therefore  
'at Feb. 24. because 6 Kl. stands there, to  
'which this Feast is affixed, and when 6 Kl.  
'removes, this is to be remov'd with it.

'Thirdly, As 6 Kl. stands at Feb. 24. so  
'in our Common-Prayer-Book, Prid. Kl.  
stands at Feb. 28. and 3 Kl. at Feb. 27. and  
'4 Kl. at Feb. 26. and 5 Kl. at Feb. 25. as  
'well as 6 Kl. at Feb. 24. Yet your Lord-  
'ship will not think, that we are thus to  
compute in the Leap-Year: But all these  
'in the Leap-Year, are to be thrust down (as  
'to our Civil Computation) one Day lower,  
(that

'(that is, one Day farther from the First of February) and St. Matthias Day with them: 'Tis true, there is in the Leap-Year another 6 Kl. at Feb. 24: But this is Insidious, not the Natural.

'Fourthly, If You say, this doth not concern us, because in this Oxford Almanack, there is no Notice taken of the Kalends, &c. and therefore You are not concern'd where to place Prid. Kl. &c.

'[I answer]. This is very true: They are not there placed: But even in this Almanack we have the Column of Letters for the Week Days: And therein, the Letter C, at Feb. 29, (not at Feb. 28,) as in the Common-Prayer-Book: And B (not C) at Feb. 28: And A (not B) at Feb. 27: And G (not A) at Feb. 26: And F (not G) at Feb. 25, (as well as at Feb. 24:) contrary to what is in the Common-Prayer-Book, which Intended no more than to shew how all these stand (and St. Matthias Day with them) in the Common Year, not in the Leap-year: Otherwise, You must in the Leap-year change the Dominical Letter, not at 6 Kl. (or Feb. 25,) but at Prid. Kl. or Feb. 29, which in our Civil Account is the Intercalary Day: But in the Ecclesiastical Account, (which we are here to regard) Feb. 24.

' *Fifthly, We are told in the Common-  
Prayer-Book (at the Top of the Page,) that  
February hath 28 Days : Well, but is this  
the Number always? If so, what means  
the Number 29 in the second Column?  
You'll say no, not always, but for the most  
part 28 is the Number of Days in February:  
Namely, in the Common Year: but in the  
Leap-year the Number of Days in February  
is 29. Which we are to Understand from  
the commonly Receiv'd Rules of Computa-  
tion, tho' there be no Rubrick (as being  
thought needless) to tell us thus much:  
And when it so happens, the Number 29,  
serves to direct what Lessons are to be read  
on such 29th Day, which I think is the  
only Reason why that Number standeth  
there: (And if that whole Column of 1,2,3,  
&c. had stood next before that of Lessons,  
to which it refers, it would have been  
less subject to Mistake.)*

' In like manner St. Matthias Day stands  
at Feb. 24. VI. Kl. Mart. And is therefore  
to be kept on Feb. 24; not always, but for  
the most part; Namely, in the Common-  
Year, (when February hath 28 Days:) But  
in the Leap year (when February hath 29  
Days) it is to be kept on Feb. 25; (tho'  
no Rubrick does expressly say it) as being  
thought needless; the Common Practice  
be.

'being thought a sufficient Direction: But  
'always on the Sixth Calends of March;  
'And therefore changeth its Seat as that  
'doth, from Feb. 24, to Feb. 25.

'Sixthly, But further; Where we are told,  
'that February hath 28 Days, it follows also,  
'the Moon hath 30 Days: But hath the Moon  
'(of February) 30 Days always? No; not  
'always: Or, is it so for the most part? No;  
'nor even thus: Or, is it then only when  
'February hath 28 Days? No; not then  
'only; nor even then at all. But when then?  
'It is (if at all) in the Leap-year only, when  
'February hath 29 Days: But how shall we  
'know this? Not from any Rubrick in the  
'Book of Common-Prayer; but from (what is  
'there suppos'd) the Receiv'd Rules of Eccle-  
'siastick Computation, which (if expressed  
'in Words at length) are to this Purpose:  
"February in the Common Year hath 28 Days;  
"but in every Fourth Year, which is Bissex-  
"tile or Leap-year, it hath 29 Days: And  
"the Moon of February in the Common  
"Year, (when February hath 28 Days) hath  
"28 Days: But in the Leap-year (when  
"February hath 29 Days) the Moon of  
"February hath 30 Days.

"And, for that Reason, the Golden Num-  
bers in the First Column for February, are  
in the Leap-year to stand, or be suppos'd

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 'to stand) one Day lower than in the Com-  
 'mon Year, which, in Ancient Books of  
 'Computation, was wont to be said, in the  
 'Rules, in Words express, And in the Ca-  
 'lendar was wont to be Insinuated by a De-  
 'scending Stroke from the Place,  
 'where the Golden Number stands, <sup>11</sup> IV. Non.  
 'to the Day next below it (in <sup>12</sup> III. Prid.  
 'the Column of Calends, Nones <sup>13</sup> Non.  
 'and Ides ) in this Manner : <sup>14</sup> VIII. VII.  
 'VI.  
 'And so every where till we be past the  
 'Day of Intercalation : And, if they had  
 'reckon'd according to our Civil Computa-  
 'tion in the Column, 1,2,3, &c. it must so  
 'have been to the End of the Month.

'But, if we do not suppose such a Re-  
 'moval of the Golden Number One Day  
 'lower than in the Leap-year, the Moon  
 'of January will have (as always) 30 days:  
 'That of February (as in other Years) 29  
 'days, (never 30 days) and that of March  
 'which in all other Years hath 30 days  
 'will have in the Leap-year 31 days.

'But there is Nothing of all this in any  
 'Rubrick of our Common-Prayer-Book (which  
 'was never intended to depend on all these  
 'Punctilio's : So that the whole of what  
 'concerns February in the Leap year is to  
 'be sought elsewhere; not in the Rubrick  
 'of our Book of Common-Prayer.

'And

' And (to speak as the Truth is) I suspect  
' as to the Number of the Moon in February,  
' 30 is Mis-written for 29, And that a like  
' Mistake is in the Five Last Months (August,  
' September, October, November, December,)  
' putting 30 for 29, and 29 for 30, all along:  
' For as the Numbers now stand, they agree  
' not with their Respective Months, and  
' (which is worse) the Lunar Year is made  
' longer by Two Days than it should be:  
' That is, (by this Computation) the Com-  
' mon Lunar Year is to have 356 days; to  
' which all Computists allow but 354 days;  
' as making it shorter, by 11 days, than  
' the Common Solar Year of 365 days.

' Sevently, 'Tis to be observed, that in  
' the Common-Prayer-Book, after the Co-  
' lumn of the Civil Computation of Days,  
' (by first, second, third Day of the Month,  
' &c, We have Two other Columns inter-  
' pos'd, (before that of the Feast) namely,  
' that of the Week-day Letters A, B, C, &c.  
' and that of the Calends, Nones and Ides;  
' and by these (as nearer to it) We are  
' rather to be guided in seeking the Feast-  
' days, (than Leaping over both these) by  
' that which is more remote.

' Eightly, This Column of Days, by 1,  
' 2, 3, &c. came not at all into the Church  
' Calendar, till of late, for in the Old Books  
    (de

*(de Computo,) it is not at all: And, when it  
first came in, it was wont to be the last  
Column in the Page, (not one of the first,  
as now, for the most part, it is,) to pre-  
vent all Mistakes in confounding the Civil  
and the Ecclesiastick Account: And it had  
been as well, if it had (for the same Rea-  
son) been so plac'd still, or at least, next  
before the Lessons; which, I think, in this  
Book of Common-Prayer (but not in the  
former) are to be guided by it.*

*In the Three Manuscript Calendars to  
the Old Statute Books of the University of  
Oxford (written about the Time of K.  
Henry IV, or sooner,) it is not at all. Nor  
in Two or Three other Manuscripts in my  
Custody: (whereof I take one to be that of  
Grosset, Bishop of Lincoln: Another of  
Johannes de Sacro Bosco, written about the  
Time of K. Henry III. or K. John: An-  
other about the Time of K. Edward II.)  
Nor in One shew'd me lately by Dr. Gale,  
(writ about K. Edward the Third's Time)  
But in one shew'd me by Dr. Crowther  
(which I think belongs to the Church of  
St. Paul, and was written about K. Henry  
the Sixth's Time) I find it written but in  
the last Column of all, and so it is in Clau-  
dius's *Calendarium Romanum*, Cap. 9.*

*Ninthly, This, If I mistake not, is the  
only*

'only Reason why, in the *Church Calendar*,  
'we retain the Column of *Calends*, *Nones*  
'and *Ides*, because the *Ecclesiastical Com-*  
'*putation* was wont to be reckon'd by them,  
'not by the *Days of the Month*, number'd  
'from the Beginning of it, as we now  
'reckon in the *Civil Computation* here in  
'*England*, (and 'tis ill done, that in our  
'smaller Books of *Common-Prayer*, this *Co-*  
'*lumn* is left out) Nor is there any other  
'Reason (that I know) than this, why the  
'*Church* has ever thought fit to retain it in  
'the *Church Calendar*, for if without this  
'the *Feasts* (and other *Remarkables*) were  
'confin'd to the *Days of the Month*, (num-  
'ber'd from the Beginning,) as we have  
'reckon'd, there were no need of inserting  
'the *Calends*, *Nones*, and *Ides* at all.

'Lastly, This *Computation* being admitted  
'(as it needs must) the keeping of St. Mat-  
'thias Day sometimes on the 24th, some-  
'times on the 25th of February, (which is  
'but *Accidental*) doth not make it a *Move-*  
'*able Feast*, because always fix'd to the *Sixth*  
'*Calends of March*, which ever was the  
'*Rule for St. Matthias Day*, and for the  
'*Seat* of it we are not to enquire how many  
'*Days forward from the first of February*,  
'but how many *Days backward from the*  
'*Calends of March*, in like manner as if it  
had

'had been fix'd to the *Last* of February,  
'which yet would happen to be sometimes  
'the 28th, sometimes the 29th Day.

## III. (2)

'This being well consider'd, the only  
'Scruple that can now remain is but this:  
'There being in the *Leap-year*, 6 *KL* twice  
'and twice the *Letter F*, one at *Feb. 24th*,  
'the other at *Feb. 25th*: How shall we  
'know which of these is to be taken? Whe-  
'ther that at *Feb. 24th*, or that at *Feb. 25th*?  
'And if the *Latter*, there wants a *Rubrick*  
'to tell us so.

'I answer: That of *Feb. 24th*, or *25th*,  
'is wholly *extrinscal* to this Point, as not at  
'all appertaining to the *Ecclesiastical Com-*  
'*putation* (but to the *Civil* only) and was  
'not in the *Old Church Calendars* at all, (as  
'was said before) and when it first crept in,  
'it stood in the *last Column* (and so gave no  
'Occasion to mistake) and tho' now it be  
'gotten into a more forward Place, yet it  
'is not the *Rule of Ecclesiastical Compu-*  
'*tation*, but the *Civil* only, and stands here  
'but to shew how, in the *Ordinary Year*,  
'the *Civil Computation* answers to the *Eccle-*  
'*siaastical*, nor doth it stand in the *next before*  
'*that of the Feasts*, but two *Columns* come  
'*between*, which are not guided by it.  
And

' And as to 6 Kl. which twice occurs, it  
' is in Reason (if nothing else appear to the  
' contrary) to be rather understood of that  
' which is *naturally*, and *indeed so* (that is,  
' the *Sixth Day* (reckoning backwards from  
' the *first of March inclusively*,) than that  
' which is *Insititious* and *Supposititious* and  
' which here paffeth to no Account, but is  
' to be reputed as if it were not here at all:  
' and which (such as it is) comes but once  
' in four Years, and St. *Matthias Day* if  
' fix'd to this, must come no oftner.

## IV.

' And as to what is said of a *Rubrick*  
' wanting: I say, It is no more wanting here  
' than in former Books of Common-Prayer,  
' and other like Calendars: Notwithstanding  
' which, the constant Practice hath al-  
' ways carried it for the *true 6 Kl.* not the  
' *Supposititious* and *Insititious*.

' And such *Rubrick*, tho' not express'd,  
' is suppos'd to be understood (as many o-  
' thers are) from the *Equity of the Thing*,  
' and from the *Common Practice of the*  
' *Church*; and from the *Receiv'd Ancient*  
' *Rules of Computation*; and (in particular)  
' from that of *Posteriore Die*, &c.

' If it be still insisted on, that such *Ru-*  
' *brick* is then wanting in our present *Book*.

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' I answer : ('Tis thus far) true, that such  
' Rubrick (if there) might have been of Use  
' for Direction. And it had been Necessary  
' (at least very Convenient) if it had been  
' the Intent of that Book to descend to all  
' the Punctilio's of Ecclesiastical Computa-  
' tion.

' But we have no Reason to Judge, that  
' to be the Design of This Book ; nor so to  
' Exound it, as if it were. For, if so,  
' there will be found a great many more to  
' be wanting ; and that in all Matters of  
• Greater Consequence than this is.

' As, for Instance, There is here no Ru-  
' brick to tell us, that once in Four Years,  
' a Supernumerary day is to be some where  
' inserted: nor, which Year of the Four  
' that is: Nor, that this Day is to be in-  
' serted in February, which is therefore, in  
' such Year to have 29 Days : Nor, which  
' of those 29, is the Infititious Day ; whe-  
' ther the last (which in the Civil Compu-  
' tation seems to be it) or rather (in the  
' Ecclesiastical Computation) that which  
' comes between 6 Kl. and 7 Kl. Martii;  
' which in the Leap-Year, is that which,  
' in the Civil Account, is called Feb. 24. but,  
' in the Ecclesiastical Account, passeth for  
' no Day at all. Yet all this must be under-  
' stood, or else our Ecclesiastical Account  
' will be very Lame.

If

' If it be said, that all this is to be understood from the *Common Practice*, and from ' the *Received Rules* for the *Computing the Year*: And therefore the *Common-Prayer-Book* need not to be cumber'd with it.

' I say; 'tis true: All this (and a great deal more) is, from hence, to be understood. But, if all that; why not this also ' of *Posteriore Die*, &c.?

3d ' If it be said; This is intimated by the ' Number 29 in February, in the Column for ' the day of the Month, with a Blank under ' C, in that for the Days of the Week, and ' under Prid. Kl. in the next Column, and ' in that for Feasts.

' I say, 'Tis true, we have 29 in the present Book; (but in the former, we had not so much; yet, that which but now we mentioned, was to be there understood also.) And this, I say may seem (very darkly) to intimate (and but to intimate) Something. But, what that Something is, (if we had no other Light to help us,) would be hard to say.

' For this (at the rate it is now argued,) would as much prove, that February hath always, (not in the Leap-Year only,) 29 Days; as, That always (not only in the Common-Year) St. Matthias Day is to be kept on Feb. 24. And that always, Prid.

' Kl. is Feb. 28. And, that the Letter C, is  
' always to stand at Feb. 28. And, at Feb.  
' 29. no Letter at all. And (supposing that,  
' in some Year or other there is to be an In-  
' tercalation) the Intercalation is to be Feb.  
' 29. between Kl. Mart. and Prid. Kl. (not at  
' Feb. 24. of which there is not the least In-  
' timation;) And that the Dominical Letter is  
' (if at all) to change at the first of March,  
' (not at Feb. 25.) And the Letter to be  
' doubled (if any) not to be F (at Feb. 24,  
' and 25,) but some other (and most probably,  
' C or D) at Feb. 29. (For all the other Days  
' have their Letters fixed, and this only a  
' Blank between C and D: And I know not  
' how (without further Light) to make a  
' more likely Conjecture.

' 'Tis true, that in the Table of Moveable  
' Feasts we have, at the Years 1664, 1668,  
' 1672, 1676, 1680, 1684, 1688, 1692,  
' 1696, 1700, Two Dominical Letters: And  
' we may thence guess (but are not told)  
' that it is likely so to fall out thenceforth  
' every Fourth Year, and consequently that  
' in each of those Years there is some time  
' or other a Change of the Dominical Letter.  
' But it tells us not at what Time of the  
' Year, that Change is: Nor is, indeed, the  
' Change in those Years, But in the Years  
' next before them: For that very Table tells  
    us,

us, The Supputation of the Year of our Lord  
in the Church of England, beginneth the five  
and twentieth Day of March; whereas  
the Change of the Dominical Letter is at  
Feb. 25th, next before such 25th of March,  
and therefore in the Precedent Year ac-  
cording to our Computation, and therefore  
not those Years but the next Precedent have  
Two (or rather Three) Dominical Letters.

All which is not said to cast any Asper-  
sion on the Calendar rightly Understood,  
but to shew, that it was not the Intent of  
the Common-Prayer-Book to Descend to  
such Punctilio's, but to presume them as  
otherwise known from the Common Practice  
and the Receiv'd Rules of Computation,  
and that we do Injury to that, to Confine  
it so narrowly to its own Words, without  
admitting what is otherwise known, and  
here presum'd, for giving the true sense  
of it.

## V.

I say therefore, for the Understanding  
of this, as well as of other Laws: First,  
That some Things are to be presum'd for  
Common Prudence and Direction as so ob-  
vious, and easy to be understood, as that it  
were Pedantick and Ridiculous, to think it  
Necessary to give a Rubrick for Direction.

Thus

Thus in the Office for Baptism, the Words  
 'He, She, They, and divers others of like  
 import, are to be frequently varied, ac-  
 cording as a Male or a Female, and one or  
 more are to be Baptized: Yet no Man  
 thinks it necessary to add a Rubrick to di-  
 rect How and in what Cases such Change is  
 to be made: Because every Man of com-  
 mon Prudence can from his own Discre-  
 tion know (without Direction) that; and  
 how such Change should be made: And  
 may presume, that it was not the Intent-  
 ment of the Law, that in such Cases, a Man  
 should speak Nonsense, or False Grammar.

So in the Office for Burial: The Words,  
 'This our Brother are to be varied, as Oc-  
 casion shall require, for This our Sister, or  
 perhaps These Our Brethren or Sisters:  
 Yet no Man can think an Express Rubrick  
 here Necessary, because Common Discretion  
 will serve: And the like in many other  
 Places.

And it was thought Ridiculous (which I  
 have known at least once to happen) when  
 a Gentlewoman reading to other Gentle-  
 women the Prayers of the Church, began  
 with Dearly beloved Brethren: Whereas  
 Common Prudence might have taught Her,  
 either to leave out the Word Brethren, or  
 to have Chang'd it for Sisters.

So

'So in the Office for Marriage: *I N. take  
Thee N:* No Man doubts, without a *Ru-  
brick*, but that for *N* and *N*, are to be put  
the Respective Names of the Persons con-  
cerned, and the like in other Places.

'And so in the Answer to the First Que-  
stion in the Catechism, *What is your Name?*  
'It is not Intended that the Child, or other  
'Person Catechized, should say *N* or *M*, but  
'should tell His or Her Proper Name: And  
'to the Second Question, *Who gave you that  
Name?* The Common Answer is, *My God-  
fathers and my Godmothers in my Bap-  
tism, &c.* But in Case the Person had no  
'Godfathers or Godmothers, which often  
'happens, especially in *Private Baptism*,  
'where it is not required till after *Baptism*,  
'when They are to be *Presented to the Pub-  
lick Congregation*: or not *Two of each* (it  
'being not required that a *Boy* should have  
'*Two Godmothers*, nor a *Girl* *Two Godfa-  
thers*;) or not *They*, but the *Father* (as  
'it often happens) gives the Name: the  
'Person in such Cases is either to answer  
'according to *Truth*; or if such *Form of  
Words* be used, they are so to be Under-  
'stood, as Intimating the more usual Practice  
'of the *Church*, (not that of the Particular  
'Person.) For it cannot be presumed to be  
'the Intent of the *Law*, that a Person should  
'tell a *Lye*. So

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' So when in the Office for Marriage, it  
' is said, *The Man with his Right-Hand,*  
' shall take the Woman by her Right-Hand,  
' and say. The Words cannot in Reason be  
thought to be so strictly taken, as that a  
Person Dumb, or which wants a Right-  
Hand, might not be Married: But rather,  
that in such Cases, Signs may serve for  
Words; and a Left-Hand, for a Right-  
Hand. And so in Case a Woman have  
not a Fourth-Finger, on which to put the  
Ring.

' And therefore it was looked upon as a  
' Ridiculous Proviso, (in one of Oliver's Acts  
for Marriage,) to this purpose; Provided al-  
ways, that, if the Person have not a Right-  
Hand, it is not necessary to take by the  
Right-hand; nor, to say such Words, in  
case the Person be Dumb. For all such  
like Proviso's, are, by Common Intendment,  
presumed to be Understood; And he was  
Over Officious, who presented a Cripple  
(who had never a Knee) for not Kneeling  
at the Sacrament.

VI.

' Secondly, Beside such equitable Inter-  
pretations (from Principles of Common Pru-  
dence and Discretion,) which ought, I  
think, to be admitted in all Laws: We  
are, in the present Case, to presume (as  
other-

'otherwise known) the Received Rules of  
'Ecclesiastick Computation, and the Constant  
'Practice, consonant to such Rules; which  
'are to be admitted, as needful for shewing  
'the true Intent of the present Law, and  
'to supply the place of a Rubrick (where  
'it may seem wanting) for the Right Under-  
standing of our Church Calendar: Presu-  
ming, that it was not Intended to depart  
from thence, where there is no mention  
of such Intent.

"As, for Instance: Among the Rules for  
Moveable Feasts, we have this for one,  
**EASTER-DAY** is always the first Sun-  
day after the first Full Moon, which happens  
next after the one and twentieth day of  
March. Now it so happen'd for this pre-  
sent Year (to look no farther) that (as our  
Almanack tells us, printed at the Theater  
for this Year, and others agree with it) it  
is Full-Moon on Friday, March 21st,  
about Two a Clock in the Morning, I ask  
therefore, whether we are to take this  
Full-Moon (which happens on, not after,  
March 21st, For the Paschal Full-Moon: If  
not, we must wait another Full-Moon,  
which will not be 'till Saturday Apr. 19.)  
And then, either Sunday Apr. 20, or Apr.  
27. (the Sunday following) must be Easter-  
Day. But if that on March 21st, be the

‘*Paschal Full-Moon*; then should *Sunday*,  
‘*March 23d*, (as being the next *Sunday*)  
‘be *Easter-Day*. But, the same *Almanack*  
‘tells us, that *Easter-Day* is *March 30*,  
‘with which the *Tables* in the *Common-  
Prayer-Book* agree.

‘And I have no way to solve this *Di-  
lemma*, but by saying, The *Full-Moon* here  
‘Intended, is not the *True Full-Moon* in  
‘the *Heavens* (which the *Word* would seem  
‘to import) which happeneth (as was said)  
‘on *March 21*: But the *Supposed Full-Moon*;  
‘which, according to the *Received Paschal  
Tables*, the *Church Reputeth* to be the *Full-  
Moon*, though indeed it be not: For tho'  
‘at the Time when these *Tables* were made,  
‘the *Reputed Full-Moon*, was either the  
‘same, or very near the same, with the  
‘*True Full-Moon*; Yet, in Process of Time,  
‘as the *Equinox*, which then happened at  
‘*March 21*, (and in *Ecclesiastical Compu-  
tation* is still *Reputed* so to do) is indeed  
‘come *Ten or Eleven Days* backward, to  
‘*March 11th*, or (sometimes) *March 10th*:  
‘so the *Full-Moons* (which are now *Re-  
puted* to fall as then they did) are indeed  
‘come backward *four or five Days*. And,  
‘particularly, that in the present Case,  
‘which happens on *Friday March 31st*, is  
‘Reputed to be on *Tuesday March 25th*, and  
‘there.

therefore March 30<sup>th</sup> (being the next Sunday after) is Easter-Day: And the like happens very often.

But we have no Rubrick, in the Church Calendar, which teacheth us to distinguish between the True, and the Putative Full-Moon on which Easter depends. But we are therein left to the Receiv'd Rules of Ecclesiastick Computation for our Direction, which are here presumed; which are to this purpose.

In the first Column of our Church Calendar, we are to seek the Golden Number for the present Year, (so called because it was wont to be written in such Calendars, in Red Letters, or perhaps Letters of Gold sometimes;) called also the Prime (as denoting, on what Day of each Month, the New Moon, or *Luna Prima*, is Reputed to happen;) and thence reckoning forward till we come to the *Luna Decima Quinta*, or the Fifteenth day of such Lunar Month, this is the Putative Full-Moon.

Thus, in the present Case, the Golden Number for the Year 1684, is 13, which we find at March 11<sup>th</sup>, which is therefore the Putative New-Moon, whose Full-Moon, or Fifteenth day, is March 25<sup>th</sup>. And this being the first Full-Moon after March 21<sup>st</sup>, (the Putative Equinox) is the

## VII.

‘But even these *Golden Numbers* are not  
‘always so carefully written, but that we  
‘have need to recur to the *Rules de Com-  
puo*, to rectify what *Mistake* may happen.

‘As for *Instance*, at Jan. 1st we have  
‘(for the *Golden Number*) 2: As intimating  
‘that, in such Year whose *Golden Number*  
‘is 2, the *New-Moon* is reputed to happen  
‘at Jan. 1st. but we have the same also at  
‘Jan. 12th, as if then also it were *New-  
Moon* the same Year: Yet we cannot  
‘think, that our *Church* Intended to make  
‘a Month of Eleven days; and therefore  
‘may presume that One of these *Numbers*  
‘is mis-written.

‘And the like happens at Jan. 3, and Jan.  
‘14: at both which Places, we have 10 for  
‘the *Golden Number*: As if, when the  
‘*Golden Number* is so, it were *New-Moon*  
‘at both those Days; and therefore we may  
‘presume that One of them is mis-written.

‘And if we have recourse to the *Ancient  
Rules for placing the Golden Number*, we  
‘shall find, that, at Jan. 1st, and Jan. 3. in-  
‘stead of 2 and 10, should have been writ-  
ten 3 and 11.

In

' In like Manner we shall find, that 13  
' is Mis-written for 14, at Jan. 30; and 2  
' for 11, at May 1.

' And all these happening in the *First Edition* (and all or most of them continued ever since) makes me think it is so in the *Original Record*. And in later *Editions* I find many others, which I take to be but the *Printer's Mistakes*: Beside many other mistakes in mis-placing (as there are in mis-writing) the *Golden Numbers*.

## VIII.

' But when we *Affent and Consent to all and every Thing therein contained*, the Words I presume are not so strictly to be understood, as if we *Consented to these Mis-writings*: We *Affent to the Whole of the Book*, and according to the true *Intent and Meaning thereof*; that is, according to what should have been, and was *Intended to be written*; not to the *Clerk's mis-writings*.

' I forbear to Instance in divers others, which stand in need of the same *Salvo*, and which made me premise that *Caution*, of *Understanding the Law according to the True Intendment of it*: Notwithstanding a *Mistake in Writing*, which tho' perhaps we may not take upon us the Boldness to *Amend*, yet is so to be *Understood*, as if it were so *Amended*, as was indeed *Intended*.

' As

As particularly, The Table of Moveable Feasts, doth expressly order the First Day of Lent, meaning thereby Ash Wednesday, for the Year 1688, to be kept on Thursday March 1<sup>st</sup>, (instead of Wednesday, Feb. 29.) Yet Your Lordship will not think it reasonable that Ash Wednesday be kept on a Thursday, but rather (as was Intended, and should have been written) on Wednesday Feb. 29<sup>th</sup>.

## IX.

C. Sir, I have abus'd Your Patience, I fear, by reading so much of this long Letter to You; especially, since it does not throughout Directly and Immediately concern the Point we are upon, and therefore I will lay it by, since what is unread relates chiefly to the Rule for finding Easter, which You are pleas'd to tell me, I have satisfy'd You in.

D. No, Pray Sir, read it out.

C. The Doctor then goes on thus: 'But I return to the Rule for Easter, where, to what was before cited, we have this added, And if the Full-Moon happens upon a Sunday, Easter-Day is the Sunday after, which fixeth the Word After, in the former Clause, to its Proper Sense, so as not to be Understood barely for on, or after.'

'Now

' Now put we the Case, that the Putative Paschal Full-Moon, fall as soon as possibly it may, This cannot be sooner than March 22d (for it must be after March 21st) The Sunday after this Full-Moon can't be sooner than March 23d, and therefore sooner than it Easter (by this Rule) cannot happen: For if such Full-Moon on March the 22d happen to be Sunday, Easter-Day is not to be that Sunday, but the Sunday following.

' Yet, the Table of Moveable Feasts tells us, that for the Year 1668, Easter-Day is on March 23d, (And Your Lordship may remember that it was so Kept,) and the Table so find Easter for ever tells us, that it must always be so Kept, when the Golden Number is 16, and the Dominical Letter D; in all which Cases the Tables place Easter on March 22d, but the Rule on March 29th,

' And the like happens in many other Cases, where the Rule assigns one Day, and the Table another: Yet are we not to think, that the Church Intends, that in such Cases we should keep Two Easters.

' This Antinomy cannot be reconciled, without Admitting a Mistake, either in the Rule, or in the Tables; we must therefore enquire from other Circumstances, whe-

'whether of the Two the *Law* doth Principally *Intend*, (that of the *Rule*, or that of the *Tables*) and as to the meaning (tho' we may not alter the Words) Amend (or at least *Explain'd*) the One by the Other.

Now sure it is, that the *Tables* are the same as in former Ages, and as the *Church* hath always practic'd at *Home* and *Abroad*, ever since the fixing of the *Paschal Tables* by *Dionysius Exiguus*, save the *Roman Church*, which herein we do not follow [which] hath, about a *Hundred Years* since, introduced the *Gregorian Account*: But the *Rule* is new, and contrary to the *Churches Practice*; nor is there any Intimation, that they did wittingly *Intend* to Change the *Ancient Practice*: For if so, They would not have continued the *Wonted Tables*, which Contradict the *Rule*; but did rather *Intend*, (tho' therein there happen'd to be a *mistake*) to explain the *Tables* by these *Rules*.

And therefore, upon the Whole, I rather think it to be the *Intent* of our *Church*, that the *Tables* should be followed, and not the *Rule*; and the *Rule* to be Understood, as if it had been thus Penned; But if the *Full-Moon* happen on a *Sunday*, *Easter-Day* is that *Sunday*, not the *Sunday After*. And then, both the *Rule*, and *Tables*

'Tables do agree with the Churches Constant Practice.

## X.

'The like Practice of the Church must help us also in another Case; where we are told, that

Rogation-Sunday	Five Weeks
Ascension-Day	Fourty Days
Whit-Sunday	Seven Weeks
Trinity-Sunday	Eight Weeks

is after Easter:

'Where After Easter, which is Indifferently Applied at once, to all of them; must, as to Rogation-Sunday, Whit-Sunday, and Trinity Sunday, needs be Understood as Exclusive of Easter-Day; and if we had no Light from elsewhere, should reasonably be therefore understood of Ascension-Day: But, because the Church hath always kept this Feast on Thursday, not on Friday, and we have no sufficient Intimation, that they did now Intend to Alter the Wonted Practice; We must say, that After Easter, as to Ascension-Day, is to be Understood as Inclusive, but as to the Rest, as Exclusive of Easter-Day: And therefore we continue to keep Ascension-Thursday, not Ascension Friday.

'The like We are to say as to the Fourty-Days of Lent, of which we are told, that

‘*Ash-Wednesday is the First*: But we are not  
 ‘told which is the *Last*: which, reckoning  
 ‘forward from *Ash-Wednesday*, would fall  
 ‘upon *Palm-Sunday*, (the *Sunday before*  
 ‘*Easter*:) But the constant *Practice* of the  
 ‘*Church* directs us to continue it till *Easter-*  
 ‘*Eve*: And (for preserving the *Number* of  
 ‘*Fourty*) to abate out of that *Number*.  
 ‘So much Reason there is to make use of  
 ‘the *Churches constant Practice* for *Ex-*  
 ‘*pounding*, what, in the *Words of the Law*,  
 ‘may seem obscure in *Matters of greater Con-*  
 ‘*sequence*, than that of *St. Matthias Day*.

‘And at the Bottom of the *Table of Move-*  
 ‘*able Feasts*, we have this *Remark* inclu-  
 ‘ded within the Lines of that *Table*, as a  
 ‘Part thereof, and a Direction how that  
 ‘*Table* is to be *Understood*, viz. Note, That  
 ‘*the Supputation of the Year of our Lord in*  
 ‘*the Church of England beginneth the Five*  
 ‘*and Twentieth Day of March*: But if we  
 ‘were to follow this *Direction*, without  
 ‘further Light from *Practice*, it would pro-  
 ‘duce a Strange *Confusion*: For then *Easter-*  
 ‘*Day*, for the Year 1668, (on *March 22d*)  
 ‘must have been kept the *Year following*  
 ‘that which is *Intended*: And on a *Monday*  
 ‘(not a *Sunday*) twenty *Days before the*  
 ‘*Easter of 1669* (which is *Assigned* on *April*  
 ‘*1st*). And all the *Moveable Feasts* of that

whole

' whole Table which precede March 25. are  
 ' Assigned to the Wrong Year. But it is  
 ' (from Practice) very manifest, that as  
 ' well this Table, as that which followeth (to  
 ' find Easter for ever) do not begin the Year,  
 ' as the Note directs, at March 25, but Jan. 1.

' All which being duly considered (beside  
 ' what else of like Nature might be added:)  
 ' I submit it to Your Lordships Prudence,  
 ' whether we are not, as to St. Matthias-  
 ' Day, to be guided by the Unanimous  
 ' Practice of the whole Western Church (in  
 ' past and present Ages) as well as in those  
 ' other Matters of greater Moment, which  
 ' as much seem to want a Rubrick (as this  
 ' doth) if Practice, and the Rules generally  
 ' Receiv'd, be not a sufficient Guide therein:  
 ' And subscribe my self,

*Your Lordships very humble Servant,*

JOHN WALLIS.

D. Neighbour, You have mightily oblig'd  
 me, by Reading to me this Excellent Piece.

C. There is still behind a little Postscript,  
 containing the Rule for Keeping S. Matthias's  
 Day in Leap Year, taken from the Cele-  
 brated Vindicator of the Gregorian Stile,  
 Christopher Clavius.

D. Pray, Sir, then read it.

C.

C. Clavius, Calendar. Roman. Sub Mense Feb.

' In Anno Bissextili Februarius est dierum  
 ' 29, & Festum Sancti Matthei celebratur  
 ' 25 Februarij, & bis dicitur Sexto Calendas,  
 ' & Litera Dominicalis quæ assumpta fuerat  
 ' in Mense Januarij mutatur in Præcedentem;  
 ' Ut si in Januario Litera Dominicalis fuerit  
 ' A, mutatur in Præcedentem quæ est G, &c.  
 ' Which Passage English'd is as follows:  
 ' In Leap Year February has 29 Days, and  
 ' the Feast of St. Matthias is kept on Feb.  
 ' 25, and the Sixth of the Calends is twice  
 ' nam'd; and the Dominical Letter, which  
 ' was us'd for January, is chang'd into that  
 ' which goes before: As for Instance, if in  
 ' January the Dominical Letter was A, it is  
 ' chang'd into that which goes before, which  
 ' is G, &c. After this the Dr. fays: ' The  
 ' like Note, I think, is in the Roman Bre-  
 ' viary, and other like Books.

D. I heartily thank You for this extraordinary Favour, and the Satisfaction You have given me.

C. I am glad of it, I assure You, and shall at any Time be very ready to give You what Satisfaction I can, as to any other Scruple You shall propose to me.

D. I shall make bold to wait upon You then another Time. Sir, I am your Very Humble Servant.

*FINIS.*

THE  
True Time of Keeping  
St. Matthias's Day  
IN  
LEAP-YEARS,

Further shewn  
In a second familiar Conference be-  
tween a *Church Man* and a *Dissenter.*

Wherein is inserted  
Arch-Bishop Sancroft's Order con-  
cerning the Time of Keeping the  
same, A. D. 1684. with a Vindi-  
cation thereof.

To which is added, an  
APPENDIX,  
Containing *Collections* out of *Brevia-*  
*ries*, *Missals*, and other Books on this  
Subject.

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T H E  
Time of Keeping  
the Mississ. Day

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High-Priests & Priests & Old & New Co-  
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Hooke, J. Evelyn, N. Carter, H. Cawen  
and J. Hellier in St. Paul's Church Yard and  
J. Bowyer and T. Barker in Cheapside - also

Price 12 pice each

## PREFACE.

### The PREFACE.

Since, at the Request of a particular Friend, I permitted the Appendix to the Rule for finding EASTER in the Book of Common-Prayer explain'd and vindicated, to see the Light before the Tract itself, and since I am upon a more serious and careful observing of the Calendar of the present Book of Common-Prayer (which, contrary to the Usage of this Church, before the last Revision thereof in 1661, has made the 29th of February the Intercalary Day, by appointing Lessons for it as on other Days,) perfectly convinced that we are oblig'd by the Act of Uniformity, (which has establish'd the said Calendar in the present Liturgy,) agreeably to A. Bp. Sancroft's Order, to keep it on the 24th, as well in Common Years as in Leap-Years: I have suffer'd this second Appendix on the same Subject to come out also before the Tract itself.

I have no other Aim now in publishing these Collections than I first had in making them, viz. The preventing the like Confusion the next Year, as happen'd in the Year 1708, when some of the Clergy relying upon the Authority of the Oxford Almanack, kept it on the 25th; and others following the Calendar, kept it on the 24th.

I hope I shall not be censur'd for changing my Opinion so soon, since I have therein altered

## The P R E F A C E.

in Conformity to the Rules of Honesty and Sincerity ; and have made all the best I could to undeceive, by this second Appendix, such as might probably have been influenc'd by the Authoritatives produc'd in my First.

Among other Reasons which have retarded the Publication of this Appendix, one was the hope of getting A. Bp. Bancroft's larger Order concerning St. Matthias's Day, which some Friends have told me they have formerly seen hanging up in Churches ; but I have not been yet able to procure it, and am inclin'd to think, that that larger Order was no other than The Order of K. Charles II. in Council concerning the fix'd Times, which he had thought fit to appoint for Touching those who had the King's Chill, because one of those Orders which has been communicated to me has this Title, Additionals to be affix'd to His Majesties Order in Council, &c.

N. B. I have since seen one of these Orders, with the Title of Additionals, &c. at the Bottom of the Order of K. Charles II. &c. hanging up in the Parish Church of St. Bartholomew the Less London.

I humbly submit what I have here offer'd to the Wisdom of my Superiors and leave it to their Consideration, whether the Preventing such a Disformity in the keeping this Festival, the next Leap-Year as happen'd the last, may not deserve some Public Order and Direction to the Almanack Makers, as well concerning the placing the Feast of St. Matthias at the Intercalary Day. June 11, 1711.

THE

T H E  
**True Time of Keeping  
 St. Matthias's Day,  
 In Leap-Years,**

Further shewn in a second familiar Conference between a Church-Man and a Dissenter.

D. **N**eighbour, I am mighty glad I have met with you ; I have something to shew you on the Subject of our last Conference, if you are at Leisure.

C. Yes, Sir, with all my Heart ; pray, What is it ?

D. It is the late Arch-Bishop Sancroft's Order concerning the Keeping St. Matthias's Day, in the Year 1684.

C. Pray, Sir, be pleas'd to step to my House, and oblige me with a Sight of it.

D. Sir, I will follow you.

B.

C. Now,

2      *The True Time of Keeping*

II.

C. Now, Sir, let me hear what the Arch-Bishop says on this Subject, because it will be of Weight with me, since he was skill'd in this sort of Learning, and (as we are told) (1) was principally concern'd in preparing the *Kalender*, at the last Revisal of the *Book of Common-Prayer* in 1661.

D. It is as follows:

All Parsons, Vicars, and Curates, are hereby requir'd to take notice, That the Feast of St. Matthias is to be celebrated (not upon the 25th of February, as the common Almanacks boldly and erroneously set it;) but upon the 24th of February for ever, whether it be Leap Year or not, as the *Kalender* in the *Liturgy*, confirm'd by the *Act of Uniformity*, appoints and enjoyns.

Given at Lambeth House, Febr. 5. A. D. 1683.

John Evelyn W. Cant.

Now what have you to say to this? You see he good Arch Bishop says expressly, That the *Kalender* in the *Liturgy*, confirm'd by the *Act of Uniformity*, appoints and enjoyns St. Matthias's Day to be kept for ever, whether it be Leap Year or not, on Febr. 24.

C. I must indeed confess, that upon considering this Point again, since your last

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See Mr. Isaac Walton's Life of Bishop Sanderson, sheet 1. 5.

## St. Matthias's Day

3

Conference, I am of Opinion that we are  
pbliged, by virtue of the *Act of Uniformity*,  
which has establish'd our present *Book of  
Common Prayer*, to keep the *Feast of St.  
Matthias*, as the *Arch-Bishop* says, on *Fe-  
bruary 24th*, as well in *Leap-Years*, as in  
*Common Years*: tho' I must freely own to  
you, that therein we act contrary to an  
ancient *Usage*.

D. Pray, What greater Light have you  
receiv'd, since our last Conference, that  
you have so chang'd your Opinion as to  
this Point?

C. The Changing my Opinion, as to this  
Point, is owing to an careful Observing of  
the *Kalendar*, in the present *Common Prayer  
Book*, which is establish'd by the *Act of  
Uniformity*, and comparing it with the *Edi-  
tions* of it before its *Revisal* in 1662.

D. Why, Pray where lies the Diffe-  
rence? C. It lies in this, that in all the *Editions*  
of it since 1661, the 29th Day of *February*  
is mention'd, and *Lessons* appointed to be  
read, on that as well as on other *Days*; and  
for *February 24th*, which in *Common Years*,  
is indisputably *St. Matthias Day*, there  
are no *First Lessons* appointed there, but  
they are to be taken from amongst the  
*Lessons proper for Holydays*; and for *Februa-*

#### 4      The True Time of Keeping

every 25th, there are *Lessons* appointed as for other Days ; whereas, in all the Editions of the Common-Prayer-Books before, its Revision in 1661, there were only 28 Days in February, and as I before recited to you, from Dr. Nichols's excellent Comment on the Book of Common-Prayer ; (1) there was this Rubrick put into the Book of Common-Prayer, which was compiled in the First Year of the Reign of King Edward VI. A. D. 1549, and kept in after it was revis'd in 1552, that People might have a Direction how to perform Divine Worship in the Month of February, in Leap-Years, when that Month had a Day more than it usually had in Common Years.

D. Well, What says this Rubrick ?

C. It is in these Words : ‘ This is also to be noted concerning Leap-Year, that the 25th of February, which, in Leap-Year is counted for two Days, alter neither Psalm nor Lesson, but the same Psalms and Lessons, which be said the first Day, shall also serve for the second : But, when upon the Accession of Queen Elizabeth to the Crown, the Book of Common-Prayer came to be revis'd, another Rubrick was substituted in the room of this, which

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(1) See *The True Time of Keeping St. Matthias's Day in Leap Years*, shewn in a Conference between a Church-Man and a Dissenter, p. 6.

which was continued in the several Editions of the Common-Prayer, 'till it was expunged in 1661.

D. Pray, Sir, be so kind as to read it.

C. It is this: '*When the Years of our Lord may be divided into four even Parts, which is every Fourth Year, then the Sunday Letter leapeth, and that Year the Psalms and Lessons, which serve for the 23 Day of February, shall be read again the Day following, except it be Sunday, which hath proper Lessons of the Old Testament, appointed in the Table serving to that Purpose.*

D. But pray how comes it to pass that there is so great a difference between these two Rubricks?

C. I will tell you: The *Revisers* of the Book of Common-Prayer, at the beginning of Queen Elizabeth's Reign, finding that a *Mistake* was committed in the *Rubrick* of King Edward's Books, viz. By placing the *Intercalary Day* wrong, (as Dr. Nichols justly observes in the Note I read to you at our last Conference out of his excellent Comment on the Book of Common-Prayer, (1) viz. between the 24th and 25th of February, thereby making two 25th Days of that Month in Leap-Years. I say the *Revisers* of the Com-

mon-

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(1) See *The True Time of Keeping St. Matthias's Day in Leap-Years, &c.* p. 5.

6      *The True Time of Keeping*

mon-Prayer, at the beginning of Queen Elizabeth's Reign, observing this Mistake in the Rubrick of K. Edward's Books, corrected it in that, which, as I said before, continued therein till the Year 1661, by placing, as Dr. Nichols says, 'The Intercalary Day not as by K. Edward's Books, between the 24th and 25th, thereby making two 25ths; but after the 23d, and before the 25th, making two 24th Days, as the old Romans us'd to do'; so that (as the Dr. adds) this Rubrick gives us to understand which of these two 24ths, St. Matthias's Day is to be observ'd upon; for if the Lessons of the 23d were to be read upon the first 24th Day in Leap-Year, then that Day could not be St. Matthias's; for the first Lesson appointed for St. Matthias's was Wisdom XIX. But the first Lesson for the 23d of Febr. was Deut. II. Therefore, (as the Dr. goes on) 'tis plain, that according to the old Common-Prayer-Book, St. Matthias must not be celebrated upon the Intercalary Day, or the first 24th, but upon the Day after the Intercalary, that is, the second 24th, or what we commonly call the 25th.

D. Well, but it seems you are now of another Opinion than Dr. Nichols and Dr. Wallis, notwithstanding the great Characters you have given them.

C. I

## St. Matthias's Day.

7

C. I am so, 'tis true, and for the Reasons I have given you; tho', nevertheless, I still think that we act herein contrary to *Antient Usage*.

D. Pray, How came this to pass? Why is such a *strange Deviation* from *Antient Usage* suffer'd in your *Church*, which you on all Occasions, boast to be so *Primitive* in its *Doctrine, Worship and Discipline*?

C. I cannot think that this happen'd thro' *Inadvertency*, as Dr. Wallis has suggested, (1) but rather *Designedly*, in condescension to *Vulgar Capacities*.

D. What Reason have you for thinking so?

C. My Reason is, because those that had the *Revising of the Kalendar* committed to them at that Time, were very well skill'd in this sort of Learning, (2) and consequently

(1) See *The Advertisement before his Letter to Bp. Fell, in the True Time of keeping St. Matthias's Day in Leap-Years, &c.* p. 9.

(2) N. B. Mr. Isaac Walton in his *Life of Bishop Sanderson*, l. 5. says that A. B. Sancroft was principally concern'd in *Revising the Calendar*, and his Knowledge in this sort of Learning, is too evident to be infisted on: The other was Dr. Pell, who has sufficiently shewn to the World his skill in *Mathematical and Calendar Learning*, by his *Idea of Mathematics containing an Account of Geometry, Algebra, Arithmetic, and Logarithmick Logick* { in the *Philosophical Collections*, No. 5. p. 22. } and the *Vindication thereof*.

## 8      *The True Time of Keeping*

quently were very well appriz'd of this Deviation at that Time.

D. I know not how well they were skill'd in this sort of Learning, but I am sure there are many Mistakes in the Kalender,

of against the Exceptions of Mercennus, ibid. p. 137. See Mr. Lowthorp's Abridgment of the Philosophical Transactions, Vol. 1. p. 1. &c.] and the Introduction to Algebra, Translated out of High Dutch into English, by Tho. Branker, M. A. much alter'd and amended by him, with the Addition of, A Table of such odd Numbers as are less than One Hundred Thousand, shewing those that are incompos'd, and resolving the rest into their Factor or Coefficient. [See Lowthorp's Abridgment of the Philosoph. Transact. Vol 1. p. 117. No. 12.] but especially by that ingenious Tract of his entitled, Easter not mistim'd; A Letter written out of the Country to a Friend in London, concerning Easter Day, 4to. 1664, when the Rule was first accus'd of being False. As to Dr. Pell's concern in Revising the Calendar in 1661. take this following Passage out of the Register of the Convocation then assembled, publish'd in Synodus Anglicana, p. 89. Sessio XXXVII. Die Jovis, 5. die Mensis Decembris inter Horas 8 & 10 ante Meridiem ejus diei, &c. Magister Pell introduxit Calendarium Libro publicarum Precum annexendum, & post Inspectionem ejusdem dictus Reverendus Pater Presidens antedictus de & cum Consensu Confratrum suorum retulit, & commisit Examinationem & Revisionem ejusdem Domino Episcopo Carliolen. For a further Proof of A. B. Sancroft's and Dr. Pell's Knowledge in the Calendar Learning, it may be observ'd, that they were both Chaplains at that Time to the Learned Dr. Cosin, Bp. of Durham, whose

der, and especially in the placing the Golden Numbers, of which Dr. Wallis, in his Letter to Bp. Fell, has given several remarkable Instances. (1)

C. I grant there are so; but yet this does not prove that the *Revisers* of the *Calendar* were not skill'd in this sort of Learning; because the *Mistakes* that are there, are probably most of them the *Printers Mistakes*, who have extremely deviated from the *Original Copy* of the *Book of Common-Prayer* in the late *Editions* of it, as I cou'd shew you by a-bundance of Instances; and even Dr. Wallis

C OWNS

whose Skill in this Way must be granted by any one that looks into his *Devotions*, and more especially his Learned *Tract* on the *Liturgy*, which Dr. Nichols has lately publish'd, at the end of his *Comment* on the *Book of Common-Prayer*; from his assisting as he did, not only in this *Convocation*, but even at the *Savoy Conference*, and Mr. Baxter has given a sufficient Commendation of him on this Account, [See *Baxter's Life*, fol. p. and *Calamy's Abridgment* of it, p. ] It must be consider'd further, that the *Tables and Rules* for *Movable and Immovable Feasts*, together with the *Days of Fasting and Abstinence* thro' the whole Year, were inserted into the *Liturgy* then from his *Devotions*. As to the Bp. of *Carlisle*, Dr. Stern, afterwards A. B. of *York*, his Skill this Way, I cannot as yet give any particular proof.

(1) See "The True Time of Keeping St. Matthias's Day in Leap-Years, &c. p. 36.

10. *The True Time of Keeping*

owns as much; and as to the Mistakes, that are in the Original Copy; they are not of any great Moment, so that we may truly say of our present Book of Common-Prayer, as the Preface of it says of the former one, before the Revisal thereof, viz. 'That it does not contain in it anything contrary to the Word of God, or to sound Doctrine or which a Godly Man may not with a good Conscience submit unto, or which is not fairly defensible against any that shall oppose the same, if it shall be allow'd such just and favourable Construction, as in common Equity ought to be allow'd to all Humane Writings.'

APPEN-

## APPENDIX.

**I**HAVE rather chose to give the following Testimonies here altogether, than to mention them in the Conference;

1. *Micrologus*, an ancient Writer of Church-Affairs in the XI. Century, in his *Treatise de Ecclesiasticis Observationibus*, c. 47. in the *Magna Bibliotheca Patrum veterum*, fol. Paris 1654. Tom. X. p. 159. has this Passage: *In Bifextili Anno Nativitatem S. Matthei apostoli colatus in illa die, quæ Vigiliam ejus proxime sequitur, non in alterâ quæ propter Bifextum eo Anno in eodem Calendario iteratur.*

This Rubrick seems to appoint St. Matthias's Day to be kept in Leap-Years on Febr. 24. agreeable to that of the 1 and 2 Book of Edward VI. tho' the Roman Church seem always to appoint it on the 25th.

2. *Gulielmus Durandus* in his *Rationale Divinorum Officiorum cum Notis Johannis Beletti*, 4to. Venet. 1599. Lib. VIII. Cap. 3. having in Sect. 17. shewn the nature of the Bifextile, proceeds in Sect. 18. to shew how it must be plac'd in the Calendar. His words are as follows: *In quo loco Calendarij ponit debeat illa Dies, his versibus continetur.*

*Bifxiuum Sexta Matris tenuere Calenda.*

*Posteriore Die celebrantur festa Matthiae.*

hoc est dicere quod in illâ Literâ ubi dicitur  
in Calendario 6 Calen. Martij debet poni Dies  
Bissextilis, & tunc stamus sive sedemus duo-  
bus diebus super illâ litera, & festum Sancti  
Mathai [Mathia] quod deberet illâ die cele-  
brari, celebratur tantum in sequenti: ita tamen  
quod inter ipsum Festum & vigiliam nullum sit  
medium [extra de verborum signi. quæsivit,  
non interest tamen utrum ipsum festum in prima  
vet in secunda die predictarum duarum celebre-  
tur, sed Regionis in hoc consuetudo servetur.

This Durandus was a celebrated Ecclesiastical Writer  
in the XIII. Century, born at Puimoisson in the Diocese  
of Riez in Provence, and wrote several Learned  
Treatises in the Civil Law: [See Morery's Dictionary.]

This Reference of Extra de Verborum Signi.  
quæsivit, denotes the Extravagantes, which are  
some Additionals to Pope Clement the Fifth's De-  
cretales, publish'd in the Corpus Juris Canonici, so  
called, because not being digested into Order,  
they were not accounted part of the Canon Law,  
tho' they were permitted to be printed with it,  
and this is the first Book in which I have met with  
these Verses, which are very positive and express  
as to the Time of Keeping St. Matthias's Day in  
Leap-Years; and I have found 'em frequently cited  
on this Subject as in the Preces Private: Sir George  
Whartons's Almanack for the Year 1660. Mr.  
Booker's Tractatus Paschalis: The Julian and Greg-  
orian Year, or the difference betwixt the Old and New  
Style, &c.

3. In the Port. forium seu Breviarium ad  
Usum Ecclesia Sarisburiensis, &c. 2 Vol. 4to  
Lond. 1555. In the Calendar before the 2d  
Vol.

Vol. in which the Golden Numbers are plac'd in the same Order as in ours, and against f. VI. Cal. [which is Febr. 24.] Mathij Apostoli, is this Note: *Si Bissextilus fuerit, Quartâ Die a Cathedrâ Sancti Petri inclusive fiat Festum Sancti Mathiae & F. Litera bis numeretur.*

It is plain, that by this Rule, (which Dr. Nichols says is laid down in all the old Missals secundum Usum Sarum, which were us'd here in England before the Reformation.) St. Matthias's Day was appointed to be kept on Febr. 25th in Leap-Years, the Cathedra Sancti Petri being set in all the Calendars of the Missals, &c. that I have seen, against the VIII Cal. and the Letter D (or the 22d Day) as it is particularly in that which is at the end of the Kalendarium Gregorianum Perpetuum, publish'd by Order of Pope Gregory XIII. and printed at Paris in 1583. 8vo with the Priviledge of the said Pope Gregory XIII. and Henry III. King of France.

4. In a Calendar at the end of the Kalendarium Gregorianum Perpetuum mention'd above, which has 6 Columns, viz. 1. of Epochs, 2. Dominical Letters, 3. Kalends, &c. 4. Days of the Month, 5. Saints Names; at the bottom of February is this Rubrick in Red: *In Anno Bissextili Februarius est dierum 29 & festum S. Matthiae celebratur 25 Februarij, & bis dicitur sexto Kalendas, id est die 24 & die 25, & Litera Dominicalis qua Assumptio fuit*

fruit in Mense Januarii missatur in Prece-  
dente non quae est. g. Et qz.

The same Rubrick is in 4 Missals, which I have  
seen Printed at Antwerp in 1585, 1631 and 1695. 4to.  
and 1657, 8vo and a Breviary in French a Paris  
1668. 8vo. and clearly shews Pepe Gregory's Sense  
on this Point.

5. In the Preces Privorate, in Studiorum  
Gratian collecta & Regia Authoritate approbatæ  
& quibusdam in locis etiam auctæ, 1573. 160.  
when mention is made of an Intercalated  
Day every 4th Year, 'tis added, *Qui dies ita  
intervenit in Anno Bissextili ut in fine Aetatis  
Feb. viz. 6o Cal F. bis numeretur: Quæ Ra-  
tione singulis Annis Bissextilibus Feb. uno die  
exigitur: Et sum quidem prima ex duabus  
annis Anni Literis Dominicalibus servit usque  
ad Diem 24 Feb. secunda vero inde usq; ad  
Anni Finem.* And soon after follow these  
Verses:

*Bissexturn Sexta Martis tenuere Calenda,  
Posteriore Die celebrantur Festa Mathiae.*

This was publish'd at the beginning of Queen  
Elizabeth's Reign, for the Use of Young Students; and  
as an Improvement of the Orarium, publish'd in the  
Reign of K. Henry VII. at York, 1500.  
Also in a Primer or Office of the blessed Virgin  
Mary in Latin and English, 120 Antwerp,  
1599. at the bottom of February is this  
Rubrick. When it is Leap-Year February  
hath

bath 29 Days, and the Feast of St. Matthias  
is celebrated the 25th Day, and then the  
Dominical Letter, which began to be used  
in January, is changed into the Letter next  
going before; as if in January the Domini-  
cal Letter were **A**, it is changed into the  
Letter next before, which is **E**; and at the lat-  
ter end, amongst the Hymns there are these  
Words: *The Ana* [viz. *Antiphona*,] or *An-  
them*] on the Feast of St. Matthias the Apostle,  
on the 24th or 25th of February, which  
plainly shews that in Leap-Years it was to  
be kept on the 25th.

7. In a Missal 4to Antwerp 1631. in  
some Rubricks before the Calendar relating  
to the Dominical Letter, after it is said, If  
there be but one, it is a Common Year;  
and if two, a Bissextile: It is added, *&  
tunc superior Litera Dominicam Diem ostendit  
in Kalendario a principio Anni usq; ad  
Festum S. Mathiae Apostoli: inferior autem  
ab hoc Festo usq; ad finem Anni.* And after-  
wards speaking of the Method of finding  
out the Moveable Feasts, it is said, *Sive  
antiquâ sive novâ Tabulâ Paschali utemur, in-  
venienda sunt omnia Festa Mobilia in annis Bis-  
sextilibus per Literam Dominicalem Posteriorem  
quænimirum currit post Festum S. Mathiae A-  
postoli, ne scilicet ambigamus utra duarum lit-  
terarum pro hoc aut illo Festo indagando accipi-  
enda*

enda sit ita tamen ut Septuagesima & Dici  
Gñerum inventa in Januario aut Februario  
addatur unus Dies, Quod ideo fit quia ante  
Diem S. Matthei currit prior Litera Domi-  
nicalis que in Calendario Posteriorem semper  
sequitur: post Festum autem S. Matthei in Fe-  
bruario licet posterior Litera currit additur  
tamen tunc dies intercalaris, ita ut dies 24  
Februario dicatur 25, & dies 25 dicatur 26

~~Geor. C. 1615. & 1625.~~  
The same Rubrick is in a Breviarium Romanum,  
Vol. 8vo Paris. 1636. & Antwerp 4to 1615. and  
1625.

8. Dr. Mocket in his *Doctrina & Politia Ecclesiae Anglicanae, &c.* 4to 1617. in pag.  
161. which bears the Title of *De Anno & Partibus ejus* says, *Quare in Anno Quarto legendum est in Fine Mensis Februarij, vide-licet 25 die in Sede Litera F. bis Mat. Mat.* ut sextus dies Calendarum [inde Nomen Anno Bissexto vel Bissextili] bis nominetur, propter diem illum *Quarto quoque Anno ibidem inscrendum;* unde *VIIIIA ex duabus illius Anni Literis Dom. servit ad Diem 24 Feb: secunda ad Anni Finem.*

This Dr. Mocket was Warden of All Souls Coll. in the University of Oxford, and Chaplain to A. Bp. Abbot, by whose Countenance and Encouragement he published this Politia, which, (as Dr. Heylin says) in

in his *Cyprianus Anglicus, or Life of A. B. Laud*, pag. 70. Ann. Dom. 1617. (tho' it was soon after Burnt for Reasons which the Dr. there gives) was publish'd in a pious Zeal, for gaining Honour to the Church of England among Foreign Nations, and (as the Dr. owns) did give no small Reputation to it beyond the Seas. This *Politis* contains the *Liturgy of the Church of England*, the *Publick Catechisms*, the *Thirty Nine Articles*, the *Book of Ordination of Bishops, Priests, and Deacons*, and many *Doctrinal Points*, extracted out of the *Book of Homilies*; together with *Bp. Jewels's Apology*, *Dean Nowel's Catechism*, and his own *Politis*, which was afterwards reprinted in 8vo. with some Pieces writ by Dr. Zouch.

9. In a *Common-Prayer-Book* in the Bodleian Library at Oxford, printed in fol. 1627. Lond. in which the *Golden Numbers* are plac'd in a different Manner than usually, viz. 4 Days higher as in *March*, XIX. is set against the 1 Day, VIII. against 2, XVI. against 4, &c. as they are in the *Common-Prayer for the Use of the Church of Scotland*, fol. 1637. there is this Note in Writing at the Bottom of the Month of February.  
 \* In the Leap-Year the Increasing Day is put into February, between the 23d and 24th Day: For St. Matthias Day is always accounted the Sixth Day before the Cat. of March, and by this means St. Matthias's Day is made the 25th Day of Febr. in a Leap-Year.

10. George Meriton, Gent. in his *Nomenclatura Clericalis, or, The Young Clerk's Vocabulary*, 8vo. 1685. in Sect. 5. amongst the *Feast Days*, making mention of St. Matthias's Day, adds, *This is always the 24th Day of February, unless it be Leap-Year, and then it is the Five and Twentieth.*

11. Mr. Booker in his *Tractatus Paschalis, or, A Discourse concerning the Holy Feast of Easter; its Original, with Rules and Tables for the finding thereof, with the other Moveable Feasts throughout the Year, in both Accompts, viz. according to the English Accompt, or the Old Style, and the Roman, Gregorian, or New-Style, used in Foreign Parts for ever*, 8vo. 1664. p. 12, 13. speaking of the supernumerary 6 Hours, which Julius Caesar observ'd in the Year, which every 4th Year made a Day, says, that he added it to February, because it is the shortest Month, and according to the Ancients, and our Church Accompt, the last Month, and this Day is put in the 25th of February, in the Leap-Year, or every 4th Year, and from thence the Hebdominal or Week-Day Letters receive a Change; and the Letter **F** is twice repeated, and St. Matthias Day is observ'd on the latter **F**, whereas, in the Common Year, it is on the 24th of February, against which the Letter **F** always stands in the Calendar. To  
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which purpose there is an old Verse : Bissex-  
tum Sextæ, &c. [cited as above in Sect. 2.  
in the Extract from Durandus] so that  
we may observe the Julian Year is two-fold,  
Common of 365 Days and Bissextile or Leap  
Year of 366 Days, and it is called Bissextile  
of Bis and Sex, because the Sixth Calends of  
March is twice repeated, and this 6th Ca-  
lends of March, is always the 25th Day of  
February ; and in the Leap-Year, the 24th  
and 25th Day of February are counted but  
as one Day, viz. the 6th Calends of March,  
and the Dominical Letter, which was in  
January and all February before that Day,  
is changed into the preceding Alphabetical  
Letter, as this Year 1664 being Leap Year,  
the Dominical Letter in the English Account  
in January was C, and so is all January and  
February ; but the next Sunday after St.  
Matthias's Day being the 28th of February  
it is changed into B, and so serves for Sun-  
day Letter all the Year following ; and yet  
the Letter A ends the Year and begins the  
Year, and thus it doth every Year : So then  
February may be call'd Mensis Intercalaris,  
and the 25th Day thereof Dies Intercalaris.

12. Mr. Collier in his *Historical Dictionary* in the Article *Calendar*, speaking of the Bissextile, says, *The Intercalary Day was to be inserted in the Month of February, after the*

24th of that Month, which the Romans, according to their way of Counting, call'd the 6th of the Calends, and hence came the Word Bissextile, because they said twice Sexto Calendas; and in his Supplement, under the Article Bissextile, he more largely explains himself, saying, That Julius Cæsar having observ'd that the Sun perform'd his Annual Revolution in 365 Days and 6 Hours or thereabouts, he order'd a Day to be added every Fourth Year, calling it by the Name of Bisextilis, because that Year there was Dies Bis-sextilis, i. e. The Sixth of the Calends of March were twice reckon'd, or put upon two Days together: First, by computing backwards, for the Four and Twentieth of February, which was then the Five and Twentieth, and the second Time for the Day thrown in, which was then the Four and Twentieth. This Intercalary Day was clap'd in just after the Twenty Third of February, upon which they kept the Holy Day of their Terminalia.

13. Basil Kennet in his *Roman Antiquities*, Part II. Ch. IX. speaking of Julius Cæsar's altering the Calendar, says that as to the 6 Hours, he order'd them to be let alone till they made up a whole Day, and to every 4th Year he put in the same Place where the Month us'd to be inserted before [See Censorin, cap. 10.] and that was just 5 Days before the End

of February, or next before the Sixth of the Calends of March.

14. The Author of the Julian and Gregorian Year, or the difference betwixt the Old and New Stile, shewing that the Reformed Churches should not alter their Old Stile, but that the Romanists should return to it, 4to. 1700. says thus in page 1. The Julian Year consisted of 365 Days and 6 Hours; but because of the inconvenience of Inserting of Six Hours at the End of every Year, they were order'd to be reserv'd to the End of 4 Years, when they came to a whole Day, and then to be inserted at the 24th Day of February. For the Old Roman Year ended at Feb. 23, on which was observ'd the Feast of Terminus, and the Old Intercalary Month was always inserted at that Time: And because the Intercalary Days, (according to the Method of the Ægyptians) were never accounted any part of the Month or Year, but only an Appendix to them, and Cato in Tit. Dig. ss. 98. expressly says of the Practice of the Romans, Mensem Intercalarem addititum esse, omnesque ejus dies pro momento temporis observandos: Therefore the Romans in the Julian Year, accounted the 24th Day of February, that is, the 6th of the Calends of March two Days together, which is the Reason that in our Calendar, Leap-Year is called Bisextile,

tile, or the Year in which the 6th of the Calends of March came twice over, or was continued for 2 Years together : We in England having been very antiently Subjects of the Roman Empire receiv'd the Julian Account ; and pursuant to the Method of the Romans, our Parliament in the 21st Year of Henry the III. pass'd an Act, that in every Leap-Year those Days at the 24th of February should be accounted but for one, [N. B. ' This Act may be seen in the Preface to The True Time of Keeping St. Matthias's Day in Leap-Years ; and the Reader is desir'd to take Notice, that in the last Line but 8 Year is printed for Day, it being so by a Mistake in Keble.] Now, because in the West-Sterp-Church, the Feast of Matthias hath been very antiently kept on the 24th Day of February, and there might a doubt arise about the true Day of this Feast in Leap-Year ; the Rule that had been observ'd in that Matter, was to keep it on the second of these two Days in Leap-Year, according to the Old Verse :

Posteriore die Festum Celebrato Mashia.

And on the second Day we also kept it in England, till a few Years since it was alter'd by an Injunction of a late Arch-Bishop,

[viz.

[viz. A. B. Sancroft] who thought it not so agreeable to the last Act of Uniformity.

15. The Author of the *Clergy-Man's Vade Mecum*, 3d Edit. 8vo 1709. Ch. 22. p. 197. says, That Pope Gregory order'd the Intercalary Day the 29th of February, to be omitted at the end of the ensuing Centuries, and to be retain'd at the begining of the 4th. And by way of Note on February 29th he says, 'Tis true according to the old Roman Calculation, the 25th was look'd upon as the Intercalary Day; and from thence the Leap-Year was call'd Bissextile, viz. because there were two Days call'd the 6th Day of the Cal. of March; the 24th was Sextus Calendarum, the 25th Bissextus. Some have supposed that therefore every Leap-Year the Feast of St. Matthias, who was as it were intercalated among the Apostles, is to be observed on the old Intercalary Day, viz. the 25th. Some Almanack Makers do so place it; but I remember that A. Bp. Sancroft publish'd his Rescript against them for this Practice, A. D. 1684. declaring that the Feast of St. Matthias was always to be kept on the 24th.

16. In Mons. Morery's *Dictionnaire Historique par Mons. Vaultrier*, 4 Vol. fol. à Paris, 1707. the Article *Bissexté*, is as follows: *Four Intercalaire que l'on ajoute de*

de quatre ans en quatre ans, pour accorder l'année civile avec le cours du Soleil. Jules Cæsar en fut l'inventeur : car ayant observé que le Soleilachevoit son cours naturel ou annuel en 365 jours & 6 heures ou environ, il fit ajouter un jour à chaque quatrième année, à laquelle on donna le nom de Bissexte des deux mots Latins bis sexto, parce que les Romains dans leur maniere de compter les Jours comprois deux fois Sexto Calendas Martias, La premiere fois en retrogradant pour le 24 de Fevrier qui devient alors le 25 & la seconde fois pour le jour inseré qui fait le 24. On donnoit place à ce jour intercalaire après le 23 Fevrier, qui étoit le Fete des Terminales. And under the Article Calendrier, speaking of Sosigenes's reforming it by the appointment of Julius Cæsar, he adds, Qui apres avoir compose le Calendrier de 365 jours laissa les six heures pour en faire un jour au bout de 4 ans qui seroit ajouté dans le Mois de Fevrier avant le 24 jour de ce Mois que les Romains appelloit le Sixieme des Calendes selon leur Maniere de Compter, d' où on est venu le Nom. de Bissexte parce qu' alors on disoit deux fois Sexto Calendas ou Bis Sexto.

17. Bp. Beveridge in his *Institutiones Chronologicae*, Lib. 1. cap. 9: speaking of the Intercalated Day every 4th Year says, *Dies iste intercalaris eodem in loco inserendum*  
juit

suit quo Mensis in Anno Pompiliano, viz. post Terminalia sive Feb. 23. Ceterum Februarij 23. est septimus Kalendas Martij & Feb. 24. Sextus Kal. Martij, hinc est quod anno intercalari Sextus Kal. bis numeretur unde non dies tantum ipse, sed & totus annus Bissextilis nominatur.

18. Mons. Blondel, Royal Professor of the Mathematicks and Architecture, a Member of the Royal Academy of Sciences, Camp-Marshal to the King's Army, and formerly Teacher of the Mathematicks to the Dauphin of FRANCE in his *Histoire du Calendrier Romain*, 8vo a Amsterdam, 1710. Livre III. c. III. speaking of Julius Caesar's Regulating the Calendar, says, *Et parce qu'il passoit alors pour constant parmi les Astronomes, que la dureé annuelle du Cours du Soleil étoit précisément de 365 jours & 6 heures, il se résolut de donner tout le temps de 365 jours à l'année de son Calendrier, laissant les heures jusqu'à ce qu'au bout de 4 ans elles fissent un jour entier pour être alors ajouté aux autres par intercalation ; de sorte que cette quatrième année fut non pas de 365 jours comme les trois autres, qu'il appelloit communes mais bien de 366 jours. Et comme par la première Institution de Numa Pompilius l'Intercalation du Mois mercé donius se faisoit vers la fin du Mois de Fevrier ; ce même Sosigenès, ne*

voulant pas faire un si grand Changement en toutes les Choses prit par l' ordre de l' Empereur le même tems pour l' Intercalation de ce jour qui tomboit en celui qu' ils appelloit Regifugium. parce que les Romains avoit autrefois chassé leurs Rois hors de Rome au même jour, & qui suit une autre Fete appellée Terminalia c'est à dire au vint quatrième de Fevrier, ou, pour parler a la manière des Romains au VI. des Calendes de Mars. & parce que ce jour s' appelloit le Second VI. des Calendes que l' on dit Bissexus en Latin il est aisè de voir que c'est de là que l' année dans laquelle se faisoit cette Intercalation, fut appellée Bissexte, Bissextile, ou Intercalaire.

19. Bartholomæus Gavantus in his *The-saurus Sacrorum Rituum seu Commentaria in Rubricas Missalis & Breviarij Romani*, Antw. 1634. 4to. Tom 2. Sect. VII. Chap. 4. Part 23. p. 144. where mention is made of the *Vigilia S. Matthia*, it is said, *In Anno Bissextili in lectione Martyrologij transfertur Pronuntiatio hujus Vigilia & Festi Sequentis: uti dicitur in eodem Martyrologio:* And in the next Paragraph, where there is an Account of St. Matthias's Day, it is said, *Quod autem in Bissextili Anno fiat Officium die sequenti 25 Alexander III. præcepit.* [de Verb. Signific. cap. 14.]

From

From the afore-mention'd Collections it evidently appears, that the Antient Romans plac'd their Bissextile or Intercalary Day just after the 23d Day of February, as did the Church of Rome, both before and since the Council of Trent, and the Church of England both before and since the Reformation, till the Revision of the Book of Common-Prayer in 1661, as I have shewn in the Conference.

By reason of this *Intercalary Day* the *Dominical Letter* was of course to be alter'd, (as it is expressly said in the preceeding *Collections*) and the Letter **F.** (that is the Letter which in *Common Years* serves for the 24th Day) was in *Leap-Years* to be doubled; but the *Blundering Almanack-Makers* have for the generality shewn but very little Regard to these Rules, especially the celebrated Mr. Partridge, who in his *Almanack* for the Year 1692. has doubled the Letter **A.** at February 26 and 27; in that for 1704. the Letter **G.** at February 25 and 26; and in that for 1708. the Letter **D.** at February 29 and March 1.

If it be objected, that by our present Constitution, we do unnecessarily vary in this Point from *Antient Usage*, we may urge by Way of *Apology* the Authority of *Micrologus*, who plainly appoints it to be kept on the

24th, and the Practice of the Greek Church, which keeps St. Matthias's Day on August 9, which is a far greater Variation, and a very small degree of Necessity is sufficient for a deviation in so small a Matter, which in this last there really was, viz. That it was entirely needless to trouble the People with a new Rubric, or even to continue an old one for a Nicety of so small moment.

F N I S.  
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## ADVERTISEMENT.

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